



Did Jean-Baptist Baudrean dit Graveline II leave a profile image of himself?

Richard H. Allen III of Crozet, Virginia recently inherited an artifact from his mother. According to conservator David Puckett of the American Frontier Culture Museum in Staunton, VA the article was an antique copper "salamander," a type of wafer iron dating to pre-1840. Puckett says the utensil was also in daily use in the 1700's.

Allen believes that the artifact might have reached him from the length of an 8 generation line, and could have been engraved by Jean-Baptiste II himself.

The story on page 19

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The Descendants

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THE GENEALOGY OF THE DESCENDANTS OF
LA GENEALOGIE DES DESCENDANTS DE

*Urbain Baudreau
dit Graveline*

Third Edition



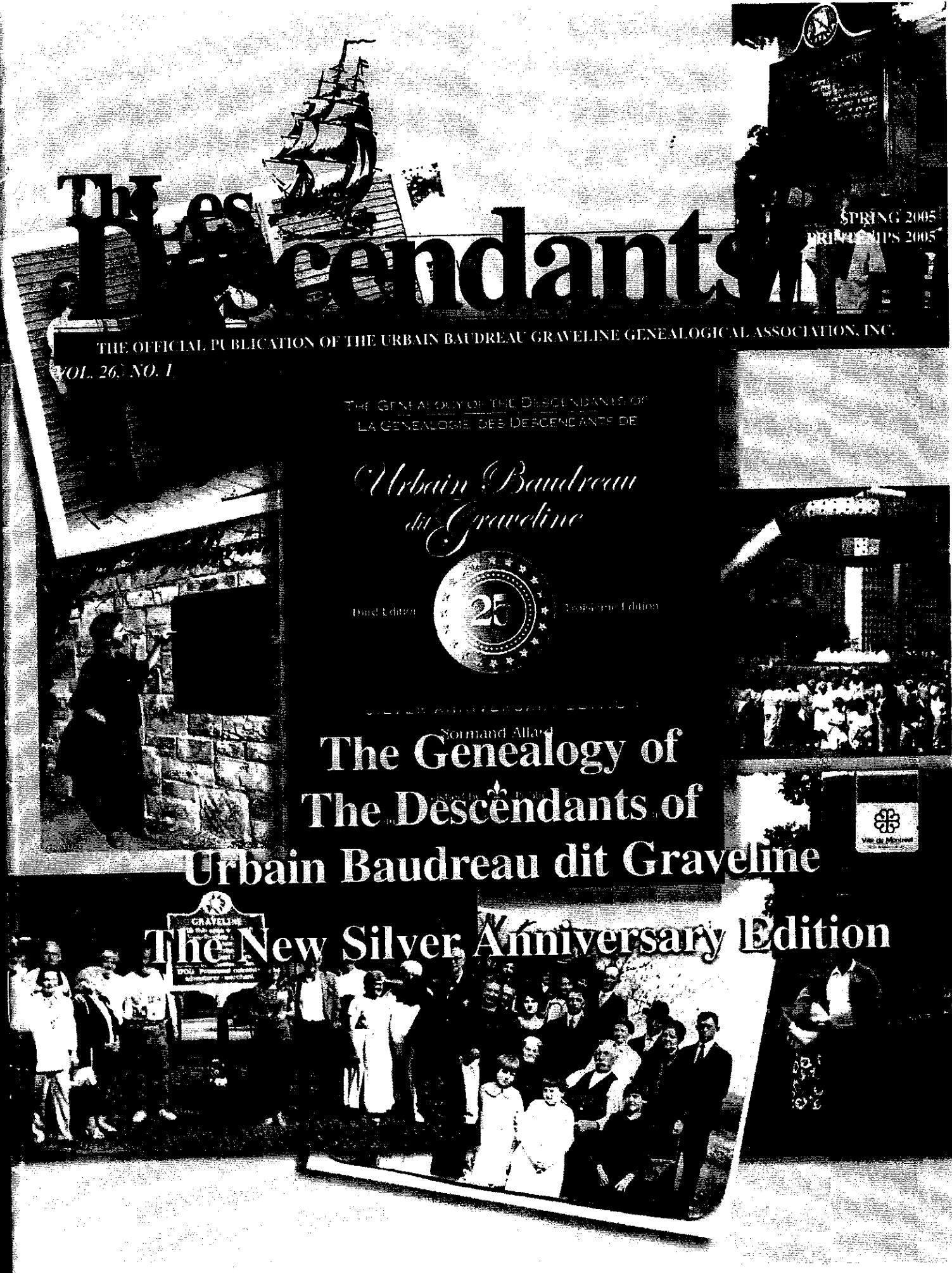
Trisigéme Edition

SILVER ANNIVERSARY EDITION

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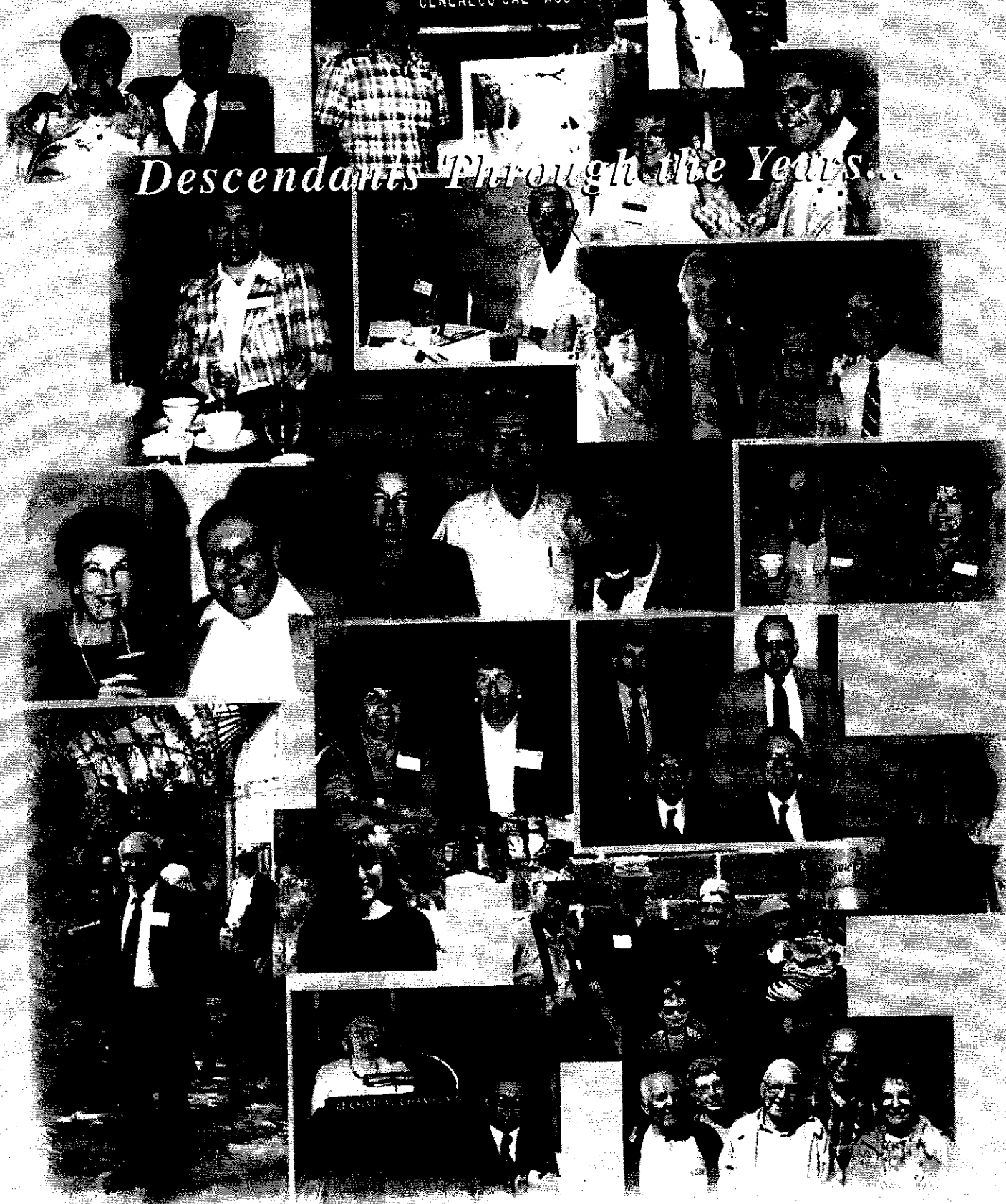
Urbain Baudreau dit Graveline

The New Silver Anniversary Edition



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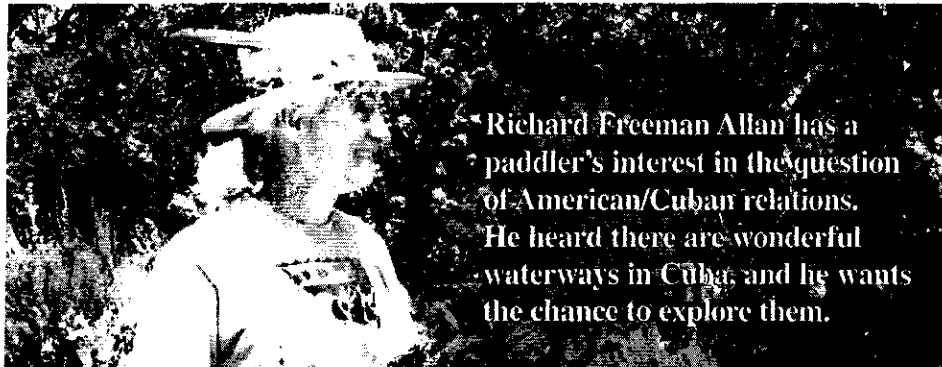
Descendants Through the Years...



Canoeing in Pursuit of Jean Baptiste Baudreau II

A Family Activist Paddles 1000 Miles for Cuba

*Submitted by
Richard
Freeman Allan*



Richard Freeman Allan has a paddler's interest in the question of American/Cuban relations. He heard there are wonderful waterways in Cuba, and he wants the chance to explore them.

In other articles for *Descendants*, I have described my fascination with the life of our ancestor Jean Baptiste Baudreau II (1717-1757). Although I didn't learn about this amazing frontiersman ancestor until 2001, I had grown up as a boy in Pascagoula, rowing the marshes of the river he too paddled and grew up with. Later I sailed small boats on Mobile Bay and Mississippi Sound, just as he did. And for the past two decades, at my Virginia home in the Blue Ridge, I have become a happy, if often capsizing, whitewater canoeist.

JBII would have been a canoeist as well. We know he made numerous water-borne forays during his life: cattle selling from Pascagoula to Pensacola; later running off with girlfriend Henriette Huet down the same coast and across to Havana; salvaging ship-wrecks off the barrier islands; crafting a bull-boat to escape from prison in New Orleans; traversing upcountry via the Tombigbee, to trade among the Choctaws and Creeks; and, finally, escaping ill-fatedly on April 22, 1757, from Cat Island prison by boat, then overland, to Coweta, Georgia.

Just like this biracial ancestor, I had always loved the woods. So in Spring 2004 I undertook a 900-mile stretch of the Appalachian Trail, hiking under the trail-name "Baudreau from the Bayous." Now, in May of 2005, having just turned 60, and realizing my time for wild adven-



tures is running short, I've come up with a second crazy dream.

In a quest to better understand some of the riverscapes that JBII paddled over 250 years ago, I am aspiring to voyage roughly 1000-miles, in a 35-to-45-day canoe-camping expedition. It will start in the SW Virginia mountains above Cumberland Gap, dump into the Tennessee River, and traverse this watercourse down to Guntersville, AL. Next, using the kind help of Huntsville-Birmingham area canoeists, I hope to cross over to the Mulberry or Locust Fork of the Black Warrior River, or into the Cahaba River, and thence via intersection with the Tombigbee, proceed on down to Mobile.

A second goal of the voyage will be to help my native city of Mobile publicize the National Summit on Cuba, scheduled in that city for June 10-11, 2005. Mobile has been a leader in questioning our country's outdated position of trade embargo with the largest island in the Caribbean. She has recognized the 40-year-old policy's essentially undemocratic nature, which plays into the hand of Fidel Castro's determination to keep his people "nobly isolated." Mobile, I believe, sees how the policy creates human rights restrictions on Cuba's peoples as well as our own, keeping them from economic and cultural contact that could be substantial and mutually beneficial.

During 1965-67, I joined with my Cuban-American roommate and others at Davidson College, to create *Proyecto de Las Americas* (PRAM), a student cultural exchange organization that came to have over 30 chapters at US and Latin American universities. Our watchword was person-to-person contact between the countries of our hemisphere, believing the most genuine communication occurs between people, not governments.

As I prepare to canoe south, I recollect just how important our Baudreau ancestors' economic debt is toward Cuba. It was in Havana that Jean Baptiste Baudreau de Graveline secured the breeding stock that later helped make his cattle fortune. Later he traded these cattle with Veracruz, Pensacola and other Spanish domains. Reprising this historic process of mutually beneficent relations, since 1994 Mobile and Havana have established sister-city relations, despite multiple obstructions from Washington. Where once our colonial ancestors needed Cuba, now Cuba needs us.

I hope to share the ideas above with newspaper readers in the towns and cities my voyage passes through. We descendents of Baudreau de Graveline now numbers tens of thousands, across the U.S. South and beyond. Like our ancestors, we can continue to embody the spirit of reaching out to new lands and people, sharing new ideas. We can use our persuasive resources to challenge and contradict old policies that are ripe for transformation.

We can renew our acquaintance with the courage, even heroism, of Jean Baptiste Baudreau II, that multicultural man who was never afraid to push the boundaries, break tired taboos, or travel to forbidden zones in pursuit of his dreams, beliefs and longings.

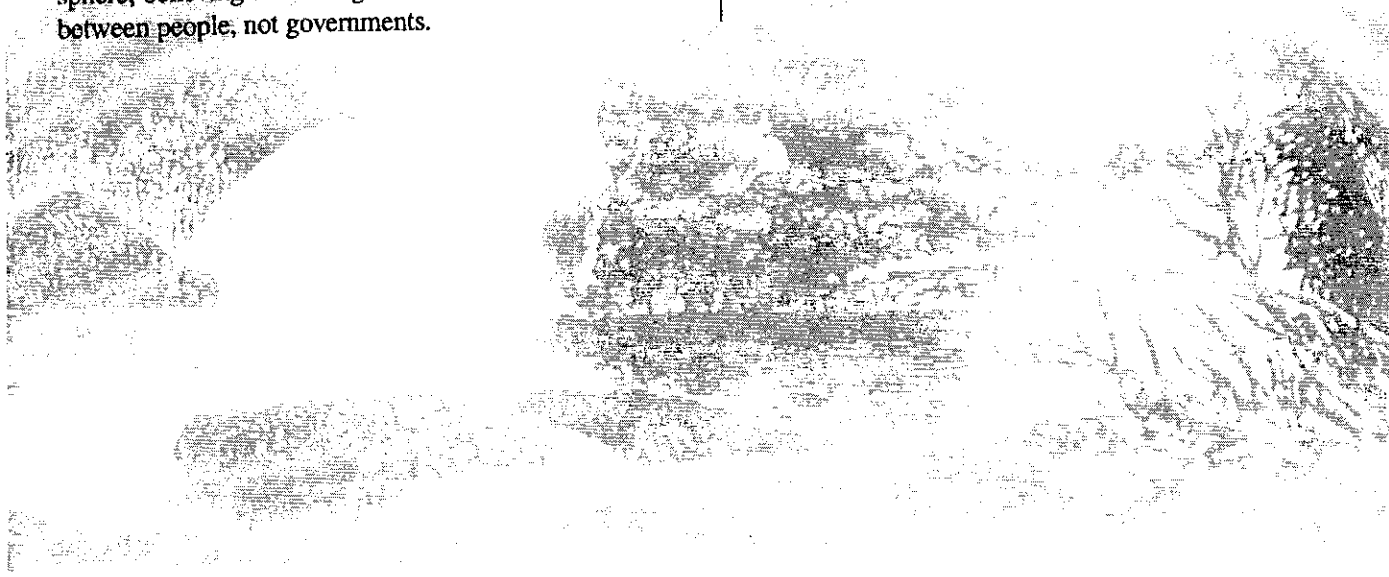
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NATIONAL SUMMIT ON CUBA

Mobile - Southern Conference 2005

*Submitted by Jay Higginbotham,
Mobile, Alabama*

Louisiana Governor Kathleen Blanco's March 2005 trade mission to Cuba highlights the increased interest Southern states have in increased trade and interaction with close geographic neighbor Cuba. Cuba was Louisiana and other Southern states' top trading partner prior to the imposition of the embargo in 1960. Forty-five years later, these Southern communities remain among the most economically troubled in the nation.

To better inform this growing audience and to hear from new voices on the U.S. Cuba policy debate, the 2005 National Summit on Cuba will be held at the Mobile Convention Center on Friday, June 10 in Mobile, Alabama.

The Mobile Summit will present diverse, nationally recognized speakers on current U.S. - Cuba commercial relations and policy. While this Summit will focus on the impact of the U.S. - Cuba estrangement on the American South, and present fresh data on past and potential future trade, we will also educate our audience on the broader factors inherent in the ongoing policy debate. Past Summits have provided audiences with a lively learning experience and exchange.

Three previous National Summit on Cuba conferences and a related conference in 2000 "the Domestic Impact of Unilateral Food and Medical Sanctions: Case Study Cuba" have provided an annual forum in different cities for an intelligent and likely discussion of the current state of U.S. - Cuba relations. Speakers have included: Tom Donohue, President of the U.S. Chamber of Commerce, Former Attorney General John Ashcroft (while Senator from Missouri), the Bush Administration's Deputy Assistant Secretary of State Dan Fisk, U.S. Senators Chuck Hagel (R- NE), Larry Craig (R - Idaho), U.S. Representatives Jeff Flake (R-AZ), JoAnn Emerson (R-MO), William Delahunt (D-MS) and other local elected officials; former high-level U.S. government officials, ambassadors, generals, corporations, religious leaders and international leaders such as Mikhail Gorbachev. Complete information on National Summit on Cuba events can be found at our website: www.nationalsummitoncuba.org.

Mobile Summit cosponsors include the Mobile Mayor's Office, Alabama State Port Authority, Americans For Humanitarian Trade With Cuba (AHTC) and the Gulf Coast Chamber of Commerce Coalition. The World Policy Institute at New School University in New York is the coordinating cosponsor of all National Summit on Cuba events.

A second day of programming on Saturday, June 11, at historic Springhill College in Mobile, will explore the human dimensions of U.S. Cuba relations, starting with morning panels on religion in Cuba and how politics impact the free exchange and expression of faith. Afternoon panels will present the rich history of relations between the U.S. South and Cuba. Several cultural events, including a Dixie - Cuban fusion dance, art exhibits and other activities are being planned in conjunction with the Mobile Summit.

For more information call John Loggia of the World Policy Institute at (212) 229-5953 or email cubaed@newschool.edu.

Developer wants to turn Bayou La Batre into tourist haven.

Sunday, May 01, 2005

By RUSS HENDERSON, Staff Reporter,
MOBILE REGISTER

BAYOU LA BATRE -- Real estate developer Tim James says he wants to bulldoze downtown. But in a good way.

James announced a \$200 million plan last week to remake this gritty seafood town, long down on its luck, into a tourist destination, a French Coast village with condos and spas, where rusty shrimp boats rumble by waterfront boardwalks, fish markets and trendy coffee shops.

Downtown would be replaced by a flower-filled park under the shade of live oaks. Across the street would be a cobblestone, gaslight shopping district. And no, James says, he's not crazy.

"This is a hard sell, sure. It's not Orange Beach. But neither was Orange Beach 15 years ago," James said Friday from his office in Greenville. "It was the Wild West, uncharted territory, just like the Bayou is now."

James and his business partners, including Mobile real estate businessman Bernie Heggeman, have spent the past three months quietly signing land deals with local shipyard and seafood shop owners, he said. Eighty percent of the most important property is in hand, he said.

This week, James said, he expects to begin the public process of buying Bayou La Batre's city-owned docks at Portersville Bay and the 2,770 feet of waterfront property surrounding them. Mayor Stan Wright said the city will get

an estimate on the value of the property inside the next month or so. The process could last six months and will involve public meetings, Wright said.

Last Tuesday, James held a public meeting at City Hall to talk about the plans with local residents. He and designers with the French firm Charles M. Legler Architects displayed a plan showing seven development areas along the local waterway that shares the town's name. The areas were labeled with snappy names, such as The Villages and Harbor Town District.

A huge crowd tried to crush inside the small hall, and people were left standing outside, hoping to hear what was being said inside.

The Bayou, built on the backs of shrimp fishermen and shipbuilders, hit hard times when dockside shrimp prices dropped by more than half three years ago. Many lost their boats and their businesses.

"There's a lot of hunger here for something new to happen," said Cyndi Johnson, a local shrimper's wife. "People know seafood can't hold us up by itself anymore."

Under James' plan, much of downtown -- which has been largely vacant for years -- would be bulldozed and replaced by a French Colonial park with flower gardens and walkways under the shade of live oaks. This would be the City Park District, and it would be owned and maintained by the city.

Two of the largest areas, Shipyard District and City Docks District, would be

self-contained tourist destinations with condominium resorts, restaurants, spas and marinas.

The boat ramps and dock space that's lost would be replaced with a new boat launch area a short distance northward on the Bayou. The ramps would be larger than the original ones and would be located in a park-like setting with walkways, children's play areas and public restrooms, James said. That area would also be owned by the city.

Contracts have been signed on most of the property for the Shipyard District and the relocated boat launch, James said. Talks have only begun on other areas -- Harbor Town District, The Villages and the Bird Sanctuary/Church District.

Harbor Town District would run along a stretch of Shell Belt Road now occupied by several seafood processing shops. The Villages would be a cobblestone, gaslight shopping district next to downtown.

The Bird Sanctuary/Church District would be a wooded park across from the City Docks District with a church for holding weddings and other events. If talks fail, the sanctuary and church district could be dropped without harming the other components of the plan, James said.

Once all the property wheeling and dealing is done, it'll be time to design the projects. That will be the subject of another public meeting in six weeks, when specific plans and building footprints will be put on the table, James said. Once the public has input, the plans will be put to the city's Planning Commission, he said.

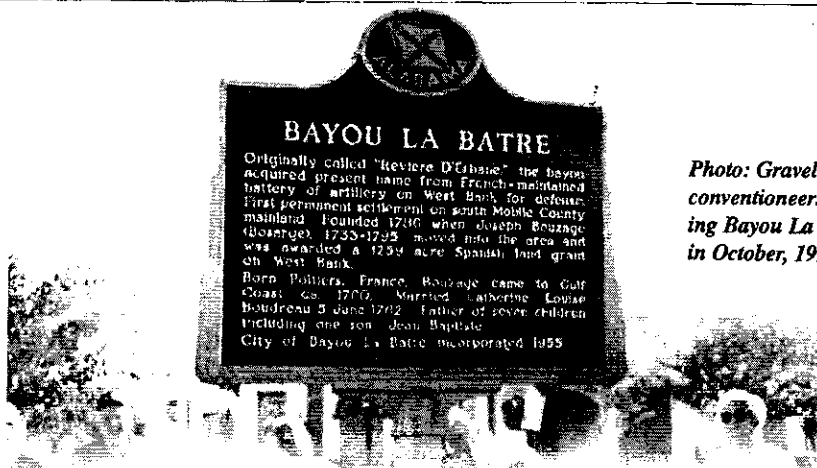


Photo: Graveline
conventioners visit-
ing Bayou La Batre
in October, 1995.

Update

Portersville Revival Group

*Submitted by Barbara Holley Reid,
Mobile, AL*

The French coast of Alabama (and nearby Mississippi environs) is being targeted by the natural gas industry for unprecedented development. The Coden area is one of the most biologically rich in the nation, and one of the most vulnerable. Presently at least seven other natural gas facilities are located within Coden.

Local citizens have been dependent on the resources of the marine environment for over 200 years for their subsistence and income. The area is also rich in cultural resources. Ethnically it is one of the few remaining locales of the Creole culture in the United States. Baudreau/Graveline and Baptiste descendants have owned vast acreage of what was once Portersville.

Unfortunately the area is economically depressed, with few residents who have had the luxury of a formal education. This situation has resulted in the area being selected as the hub for numerous pipelines associated with the expansion of the natural gas industry in the gulf.

Compass Port is a LNG (liquefied natural gas) terminal to be placed off Dauphin Island, Alabama. Pipelines to transport the gas will be placed in

Portersville Bay and onshore in Coden. The local economy will benefit very little from the construction and maintenance of these facilities.

Significant human, environmental and cultural impacts will occur in the affected communities: Portersville Bay, the Mississippi Sound and the Gulf of Mexico. The population of this area has seen little if any benefit from the expansion of the natural gas industry but environmentally has been forced to accept much of the nation's burden.

With your help and support, the Portersville Revival Group continues to try to prevent the unparalleled destruction of our environment and danger to our people.

The Portersville Revival Group needs help in supporting their efforts to preserve the beauty and culture of an area that is historically important to all of us. They would ask interested individuals to add their names to a list of supporters and to contact applicable companies and agencies.

The Portersville Revival Group's mailing address:

955 Downtown Boulevard - Suite 111C, Mobile, AL 36609.

Contacts for the group:

Barbara Holley Reid (email: barbara131@aol.com)

Collette King (email: collette@onwire.net)

Barbara Jean McNamara (email: mart2542@aol.com)

SUSANNE

Submitted by Richard H. Allan III of Crozet, Virginia

WHAT WERE THE TRIBAL ORIGINS OF THIS ENIGMATIC INDIAN ANCESTOR?

Richard Allan speculates that Susanne, Indian wife of Jean-Baptiste Baudreau Graveline I, was a Hasenai "Great Chief's" daughter.

While slightly revising my *Anecdotal History of the Baudreau-Lewis Lord Family* over the past few months, I allowed myself time for further reverie and research into three Native American ancestors documented in the Baudreau line. We know them as:

- 1) Magdeline Pany (also called Ocqui)
- 2) "a Squaw of the Indian Nation" (at her marriage to Jean Baptiste Baudreau de Graveline [JB1, for short] she has the Christian name Susanne).
- 3) Susanne's father, "a great Chief [of the Indian Nation]"

In my revised book, I had included chapters on Colored Creole branches of our family, a review of Lewis family oral tradition regarding our descent from Matoaca, or Pocahontas (of the Powhatan tribe in Virginia), and a summary of my own grandmother's 1950's efforts to join our family in the Supreme Court suit for money allotments to descendants of stay-behind Choctaws, after that tribe's 1830's displacement to Oklahoma.

Why, I asked myself, should modern "Anglo-Americans" be so curious to connect themselves to our continent's

indigenous peoples? When I was a boy in Mobile and Pascagoula, it had been exciting to hear my grandfather Joe Neal tell about his North Georgia Cherokee roots. But not until my mother Eula Lee Neal's death in 2002 did I learn about our documented aboriginal antecedents.

Her trove of family notes led me to Randall Ladnier's (RL) incredible uncovering of the life of Jean Baptiste Baudreau II, the son of Jean Baptiste Baudreau de Graveline and Indian Susanne. They led me to conversations and correspondence with Barbara Jean McNamara (BJM), who generously shared with me her massive Genealogy of the Baudreau generations. The notes got me talking with my cousins Martha Lord Page (MLP) and Renee Gautier-Hague (RGH), two of our family's most indefatigable genealogical detectives.

I found myself captivated by JB2's life in two worlds, colonial French and Native American. In barely 39 years, this bi-racial ancestor was a cattle-trader, smuggler, selfless go-between with the Indians for French settlers; "kidnapper" of his lover Henriette Huet, prisoner, escapee among the Choctaw, divorced from his wife Marie Catherine, prisoner on Cat Island, escapee, and unjustly executed victim of draconian colonial anti-desertion policies. He was a

reckless Baudelairesque misfit who lived life large.

But back to my question: Why do some of us Gulf Coast colonial descendants identify with Indians? Maybe because our Canadian and French ancestors were similar misfits, and we wince to realize how the aborigines they encountered in the early 1700's, the talented original residents who befriended them and facilitated their survival, were themselves turned into expelled misfits, barely a century later.

I myself had led a misfit life: Gulf Coast boyhood, army officer, journalist, Vietnam tax refuser, blue collar worker, adventurer among the Indians of Ecuador and Mexico, lay brother with Mother Teresa's missionaries in Calcutta, and finally, a settled householder in the Blue Ridge mountains. So to celebrate JB2, in 2004 I decided to hike the lower 900 miles of the *Appalachian Trail* under the trail name "Baudreau from the Bayous."

While revising my book, I renewed my puzzling over JB2's mother, Susanne. All my genealogy collaborators named above had wondered who she was. I reviewed my notes:

From Barbara Jean McNamara's *Genealogy of Baudreau de Graveline*:

JEAN BAPTISTE BAUDREAU DIT3 GRAVELINE (URBAIN BAUDREAU DIT2, JEAN BAUDREAU DIT1) was born May 18, 1671 in Ville Marie, Montreal, Canada; and died January 1762 in Pascagoula, Louisiana Territory. He married (1) INDIENNE...The mother of Magdelaine, Graveline's daughter, was *Indienne* [an Indian woman]. She may have been a slave given to Graveline by one of the Choctaw tribes in the area. The marriage record between Magdelaine Baudreau and Pierre Pacquet dated 26 Aug 1726, states that Magdelaine is the NATURAL DAUGHTER of Jean Baptiste Baudreau dit Graveline and of an Indienne. The word *Indienne* (an Indian woman) seems to have been used in contrast to *sauvagesse* as a distinction of social class or to identify Christian Indians. [*Love's Legacy*, p. 53] Assuming that Magdelaine married at age 18, I have her birth year as c. 1708. Magdelaine apparently had been baptized, as she was married in the Church in 1726, but a baptism record for her has not been located.

Randall Ladnier had surmised to me that this *Indienne* wife was Magdeline Pany, a Chitimacha slave girl whom JB1 met and got with child on Dauphine Island. I had another note: c.1705- JB1 marries an Indian woman named Magdelen Pany, in Mobile; daughter Madeleine Baudreau born c. 1708. (*Descendants of URBAIN BAUDREAU dit GRAVELINE*)

Recently, Renee Gautier-Hague had written me from Pascagoula: The first Mobile census I'm copying is 1786, and it has a Ma Bodro, Widow, who is 80 years old! (Who would this be? Magdeline Baudrau Paquet's dates were 1711-1747). According to this census, Ma Bodro

has free-mulatto Edouard with her, and black Isabela...8 mulatto slaves, including four black males, 2 black females...250 corn barrels, one white child, and total in house 16. I wish you were here looking at this with me...its awesome. Pedro la Lancette & wife are in this census (Fayards),

Digging into histories of the regions which JB1 explored from Oct. 1716 to Oct. 1717, then, should give me a much more likely region where his son, JB2, was conceived. As I studied, I came to the conclusion, admittedly suppositional, that Jean Baptiste Baudreau II was the son of a Tejas-Hasenai Indian chief's daughter.

and the Kreps (Krebs) and Ladners, and a Ma. Gargaret, Widow who is 54. Is this Marie Martha Paquet Gargaret? She has a mulatto named Auguste, black Nanette, five white children.

Renee and I were certain she was holding a document showing that Magdeline Pany's daughter, born around 1708-1711, and known to have been a foremother of many Gulf Coast families, had been interviewed by a census-taker, who recorded "Ma Bodro" living comfortably on Dauphine Island to the ripe old age of 80, surrounded by slaves and other early coastal families. So maybe she did not die as early as 1747?

In any case, Indian ancestor #1 was documented. She appears to have fit in well!

Now I turned my attention to ancestors #2 & #3, Susanne, and her mysterious chiefly father.

Originally I had supposed this sec-

ond Indian wife of JB1 was daughter of a coastal Biloxi or Pascagoula chief, or daughter to one of the Creek or Choctaw leaders he would have met during his peltry trading, upcountry prior to 1716. Then a bonanza document brought Susanne into more focus.

In 2003, Martha Lord Page found a key document: According to the Marriage register, Parish of Mobile, Father Mathias joined JB1 and Susanne on July 3, 1727, to legitimize their son, JB2, who attended the wedding and was then 10 years old. This was critical information, since it established JB2's birth year as 1717.

An article by Marie Louise Adkinson (*Descendants Magazine*, Vol 6, No 1) suddenly got me thinking. It reported that on 10 Oct. 1716, JB1 had left Mobile overland to establish commerce with Mexico's "New Kingdom of Leon," encountering many trepidations and adventures, including one Indian attack, in Texas. He returned Mobile Oct 25, 1717.

If JB2 had been the child of a local Indian woman, I reasoned, he would have to be conceived before Oct. 10, 1716, when JB1 left the Mobile area for twelve and one half months. But for JB2 to be 10 years old on July 3, 1717, he must have been conceived on or after November 3, 1716, namely three weeks after his father left home on an arduous journey.

Here's my reasoning:

We start with the dates of the Jean Baptiste Baudrau de Graveline/Louis Juchereau de St. Denys overland expedition from Mobile to a region probably near Monterrey, Mexico. This roundtrip of between 1200 and up to 2000 mostly unexplored miles occurred from Oct. 10, 1716 to Oct. 25, 1717. (It prefigured by nearly 85

years the famous Lewis & Clark western journey.)

The route of this year-long trip, using present-day place names, was from Mobile to Natchitoches LA, to Nacodoches TX, and thence across southwest Texas in an arc to Eagle Pass TX. Just across the Rio Grande - or Rio Bravo - was the Spanish presidio of San Juan Bautista (SJB, Mex.). From there, documents tell us, St. Denys, at least, continued on to Mexico City!

It is crucial to understand that Saint Denys had already journeyed once along this route. Between Nov. 1714 and fall, 1715, he had gone all the way to Mexico City, returned to San Juan Bautista, and there married the daughter of that presidio's commander. He also had become particularly respected among the Hasinai/Tejas Indians, a populous group of villages between the Trinity and Sabine Rivers. Foreseeing excellent trading opportunities with both these people and the Spanish, St. Denys had returned to Mobile in August 1716.

At this point, he recruited his close friend, JB1, to co-lead a return trading expedition. On October 10, they departed Mobile with 60,000 livres of merchandise and a long train of pack mules. By Jan. 21, 1717 they had returned to the Hasenai villages. Here they remained 2 months, resuming the journey toward San Juan Bautista, Mexico, on March 22.

I hypothesize that it was during this 2-month trading layover that Graveline (namely, our Jean Baptiste I) and his partner St. Denys encountered a friendly "great Chief of the Indian Nation."

The Hasenai had hugely welcomed St. Denys' earlier visit to them, since it was their first opportunity to acquire desirable French items of trade. It is logical that St. Denys,

from this previous 1715 stay with the tribe, already knew the tribe's "Great Chief." Since it was typical for Indian maidens to be offered as sexual partners to Europeans, it takes no great leap to speculate that in early 1717, this chief proudly would offer his daughter to the partner of his old friend St. Denys (who was already a married man).

Just as Indian maid Sacagawea (who was with child!) was the crucial guide-woman for Lewis & Clark, could not the 13 to 15-year-old girl "Susanne," a chief's daughter, have joined westward-exploring Graveline, at this point en route, as his guide-consort? She would then have returned with him to Pascagoula to bear the son they conceived during the expedition. His parents' marriage certificate indicates that JB2 was born in 1717. This is thus a solution to Susanne's origins that makes good sense.

Were the Hasenai Susanne's exact tribe? We can never know the answer for sure. But if we follow the Graveline/St. Denys route, the men spent their primary long respite, from January to March 1717, among the Hasenai. This was a confederacy of energetic farming tribes, who supplemented their diet by hunting. They were prodigious corn-growers, well organized, and also were known as Caddos, from the word for their local chieftains. But they were ruled over by a xenesi, or paramount chief. ['Tribes of the Southern Plains', *Time-Life Books*, 1995, pp. 27-31]

I find it significant that this tribal group was known to have a "paramount" or great chief, because Susanne's father is thus documented to us, in JB1's Will dated 1750. It is this xenesi whom I imagine offering his daughter to JB1. Their son, JB2, would be conceived in this 2-month winter rest up from rigors of the trail.

Conception would have occurred in November-December of 1717, making the boy almost 10 by July 1727.

JB2 could have been conceived later in the journey as well. But JB1 could not likely have left a child in utero back in Pascagoula during this time; he was away for over a year. With his biracial parentage, I sense that, growing up on the Gulf Coast, Jean Baptiste II would have been raised into both French and Indian cultures simultaneously. He would be well prepared, as depicted by history, both to speak Native languages and be an expert woodsman, yet also live part of his life in a fine New Orleans home.

In summary, I believe Jean Baptiste Baudreau dit Graveline was a man with three wives, (Magdelein Pany, French Marie Marthe Lavergne [no issue], and Susanne, our Indian Susanne). He fathered two known children, Magdelen Pany and Jean Baptiste II. I speculate that Susanne was a Hasenai "great Chief's" daughter.



[My sources regarding the Graveline/St. Denys expedition are Bernard de la Harpe's *The Historical Journal of the Establishment of the French in Louisiana*, pp 70-75, and the very valuable 2d edition of *Storms Brewed in Other Men's Worlds*, Ch. 5, by E. A. H. John. I recommend both to readers. The latter source, p. 204 & elsewhere, reports that "all the villagers" of the Hasenai, and of other tribes of this era in Texas, regularly ate their hostile captives. If my hypothesis about Susanne's origin is correct, this tells us as a girl she sometimes may have engaged in cannibalism!]

Pierre Baptiste- The Original Claimant.

By whom claimed later - Only heirs.

Gean P. Baptiste,
Pierre Baptiste,
Louise Baptiste,
Henriette Baptiste,
Soulouge Baptiste
Diego Baptiste.

(Book in Mobile Public Library)

Register of land of Claims to land, the District East of Pearl River in Louisiana, founded on complete grants derived from either the French, British or Spanish Government, which in the option of the undersigned Commissioners valid agreeably to the laws usage of ~~xxxxxxx~~ customs of such Governments.

References.

American State Papers Class 8 - Public Lines called vol 13
Mobile Library - Gean P. Baptist, April 11, 1814, Spanish
Certificate of Survey, April 11, 1804. Claims East of
Pearl River.

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John McGrew
James McGrew
James Dandley
Thomas Wheat
Daniel Johnston

Pedro de Favrot's Census of the Mobile District, Mobile,
January 1, 1787, AGI, PC, 1 eg, 2361

Fran. CO Carriere	43 y 75	Bernardo
Nat. Cristian	51 y 45	Joseph
Joseph Morin	41 y 26	Augustin
Louistourg	51 y 36	Petit Jean
Luis la Lancette	28 y 35	Louis
Juan la Lancette	38 y 34	Honore
Madame Gargaret	56 - --	Auguste
Mad. S Caloaux	37 y 28	Pedro Zenon
Mathurin Ladner	52 - --	Eugenio
Jacques Ladner	31 y 29	Henrique
Madame Bodro	81 y --	Regis
Joseph Kreps	45 y 24	Isidore
Augustin Moro	39 y 49	Edouard
Fran. CO Kreps	44 y 4-	Basilio
Augustin Kreps	37 y 30	Baptiste
Madame Pedro Kreps	31 - --	Romain
Madame Kreps	51 or 56	Noel
Hugo Kreps	31 y 22	Juan Baptiste
Raphael Kreps	29 y 18	Jacques
Madame LaBatt	27 - --	Celestin
Fran. CO Dubuisson	35 y 25	Alexis
Jacques Kyant	23 y 23	Bap ^{te} Jacob
Joseph Moro	43 - --	Magdeleine
Luis Monlouis	62 y 58	Juan Baut ^a Jacob
Luis Bodin	32 y 33	Martha
Baut ^a . Lorendiny	52 y 45	Catherine
Baut ^a Alexandre	53 - --	Louison
Savary Socier	36 y 24	Ursulle

Fren. ^{CO} Alexandre	88 or 83
Daniel Ward	42
Pedro Bautista	40 y 31
Carlos Mioux	53 - --
Carlos Demouy	47 y 35
Luis de Lusser	63 - --
Luis Duret	48 - --
Ant. ^o Nartonne	51 y 38
Joseph Chastang	51 y 48
Doming. Dolivo	48 y 39
Madame Favre	- 5(7) (57)
Juan Ch ^a stang	48 - --
Jacques Genier	55 - --
Simon Landry	33 - --
Madame Morcelin	48 - --
Pedro Trouillet	33 y 18
Madame Bloque	42 - --
Juan Joyce	34 - --
Madame Rochon	41 - --
Narciso Eroutin	27 y 20
Valentin du Broca	51 y 48
Jacques de la Saussaye	48 y 36
Madame Maurier	48 - --
Juan Trouillet	34 y 24
Pedro de Juzan	50 - --
Cornelius McCurtin	34 y 26
Ant. ^o Nicolas	29 y 34
Matias lo flo	36 y 25
Madame Nannette	66 - --
Madame Bourguegnon	43 - --
Joseph Bouzage	60 y 44

Claire
Rosette
~~Marie Anne~~
Genevieve
Julia Parent
Marguerite Tris
Isabelle
Babet
Adelaide
Charlotte
Margueritte
Nannette
Genevieve
Babet
Lucie
Melanie
Marie Anne
Constance
Angelique
Marie Anne
Marie Jeanne

Americanos Establecidos en Los R.-----

Tensaw

John Linder (Sr.)	66 y 51
John Linder (Jr.)	31 y 34
George Phillips	31 y 22
Beley Cheney	30 y 22

Beaudreau

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VOLUME 18 — NUMBER 1
FEBRUARY 1982

WILL-JOHN BAPTIST BOUDREAU of GRAVELINE

Submitted by- Mary L. Adkinson

This will is one of the latest "finds" in the continuous search for additional information on our ancestors. It was recently found in the National Archives, Washington, D.C. by Darrell Helton who is a Graveline descendant through Louise Catherine Baudrau Bouzage (Bosarge). The will is such an exciting document that it needed to be shared by the thousands of Graveline descendants.

Graveline would have been about 79 at the time this document was written; he was baptized in May 1671. He was one of eight children born to Mathurine Marguerite Juillet and Urbain Boudreau dit Graveline.

In a forthcoming issue of this publication there will be an article on the Baudrau's (Braudreau).

This will is copied exactly like the handwritten translation and can be found at the National Archives under Reference Division "D", Miss. Item 126-Volume 203-pages 473-474.

The Sixteenth day of September one thousand Seven hundred & fifty Before the Royal notary of the Province of Louisiana dwelling in New Orleans and in presence of the undersigned witnesses personally appeared John Baptist Baudreaux of Graveline generally residing at a place called "la Bellefontaine" at old Beloxy, who has declared & Said that he is come here expressly to arrange & finally adjust his affairs temporal as well spiritual-having appear'd to us this day in good health & enjoying sound mind & memory being nine O'Clock in the morning & he was of a very advanced age, that fearing to be overtaken by death in remote from all assistance he wou'd wish to put in order a sufficient portion of his wor'dly affairs whilst he is of sound mind, he has said & declared to us that he is born in Montreal in Canada & that he is in this Colony since the year one thousand Seven hundred, that he came to this Colony with Mr. Biberville & that he believes that out of a hundred who came with him he is the only living person: that having had carnal communication with a Squaw of the Indian Nation(a daughter of a great Chief) he had a Son who is about thirty of age at this present time which compelled him under this consideration to marry the Said Squaw(or Indian Woman) in presence of our Mother the Roman Catholic & Apostolic holy Church as acting the part of a true Christian with the intention of doing a good part to his Son. . . . named John Baudreaux, but that the severe language & bad conduct which his Son has this day shewn to him, he is under the necessity of disinheriting him, having even attempted his life many times by putting his fist upon his throat, threatening to kill him, & other menaces calling him an old Buggar & only seeking daily his destruction & all his aim tending to his total ruin as he has done to the present time, having render'd him considerable injury, being vex'd to see him yet on this earth to be able to enjoy & consume the little property which remains out of the unfortunate wreck which he has prevented him consuming, that as he has a Godson named John Baptist Brasillier Son of Bayou of St. John to him

he has infinite obligations, assisting him in all his necessities, & aiding him in everything, without whom he wou'd undergo a miserable death, having no other means than to stay with him as his unfortunate Son never comes to his house but to pillage him & threaten his life which compels him this day (not wishing to place his unfortunate Son in the hands of Justice as he cou'd do) to abjure him as his Son-he wishes & desires that the said Brazillier Junior, his God-Son be & remain his general Legatee & enjoy generally all his property that he may have eitherin this Colony or elsewhere without (for sufficient reasons) the said John Beaudreaux interfering in any manner whatever, looking upon him as a miserable wretch who does not deserve all the property that he has made for him since he came into the world no more than his wife who has ill treated him & does daily misuse when she has an opportunity of doing it - both of them are unnatural & without any Sentiment of Christianity-breaking & annulling by the present all other wills or Codicils that he may have before made, wishing & desiring that the present only remain in force notwithstanding the want of formality which might bee requir'd in regard to the disinheritance of the said John Beaudreaux wishing for this reason that the present be in the place of a declaration in justice. . . to the repugnance he feels in letting his said Son perish though unworthy of being such, leaving moreover to God the Father Almighty to punish him according to his merits of Divine Providence does not. . . . his conscience beseeching the Lord to be pleased to convert him without which he will despair of his coming to a good end, - That as he has before made some Gifts in writing, he declares them null, & void, that it was piece of weakness on his part to sign deeds of gift, & he desires that the present instrument only remain to be executed according to its form & tenor, not regarding from henceforth the said John Baudreaux no more than his Wife & their Children but as a degenerate race, having never merited any of the attentions which he paid to him, whose names up to the present day only tended to his total ruin by the frequent pillage they made of him, & with which they never profited, occasioned by their great dissipation & especially Beaudreaux's who is confirmed in every vice & all Sorts of Debauchery as he is well known unfortunately for him by the whole Colony, begging besides of his General Legatee-in whose favor he bequeaths his property at his decease, & to pray to God for the repose of his Soul, which he leaves to his prudence & generosity whist he knows his goodness which is all he has said & repeated after several amendments without wishing to increase or diminish anything, it being his last Will & Testament which has been read to him in presence of Augustin Chantation Clerk of Lenormant, huissier audianier witnesses here dwelling & which he has read them having well understood it & that it is his last will without making any alteration in it & has sign'd it as well as Beaudreaux-

Chantaton, Lenormant & the undersigned notary-

Renner notary

End of will

was calm and dolphins played in the wake of the boat.

"I envy the folks that had an opportunity to grow up here. This is the least changed system of the barrier islands in the United States," Hollomon said.

He settled into a schedule of 10 days on the island and four days at the mainland. He said he viewed the area as a building on Horn Island, his home. The mainland was a place where he picked up his mail and groceries and took care of business.

As a park ranger, Hollomon had to patrol the island to make sure the visitors respected the delicate ecosystem. He said he will miss the many grounds he

their children he said. He disliked the trash on the islands which did not always come from sloppy visitors. Most of it is washed from the nearby rivers or thrown by careless boaters in the Gulf.

"I'd never see those people. Those that throw trash in the river never know it washes up on the islands," Hollomon said.

Being a ranger on Horn Island had its hectic moments as well as quiet ones. Hollomon said the last Fourth of July, he had to oversee 1,400 visitors.

For Hurricane Elena, Hollomon had to do what many residents did. He had to evacuate the island twice. After returning from the first evacuation, he said he

was in his 20-foot whaler on the south side of Petit Bois when he heard on his radio the hurricane had turned and was heading for Biloxi. He started telling campers to leave immediately.

After making hurricane preparations — for the second time in three days — he said he left Horn Island about 3 p.m. that Sunday. The 45 to 50 mile per hour winds were whipping up a rough sea. The motor on his boat died.

Hollomon said he called for someone from the mainland to come get him. He then was able to repair the faulty fuel pump. As he rounded the tip of Horn Island, he said he checked the beaches one more time and sighted a 16-foot skiff in the sand.

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Argument continues over who is Creole

NEW ORLEANS, AP — The argument over who should be considered Creole is still going on.

Reconstruction in New Orleans. Anthropologist of the University of New Orleans, La., said that Creoles were not only French but also Spanish and Italian.

White Creoles, as they are called, are a mix of French, Spanish and Italian. They are the descendants of the old French families, mostly from the colonial period. Some people call them Spanish.

Black Creoles will tell you that a Creole is a descendant of the old French or Spanish families. She said Creole definitions reflect a political struggle and is seen as implying high status and both communities want to claim status.

She said race is an arbitrary category, anyway. Modern genetic studies show that blacks in the United States average 25 percent white genes, she said, and that whites average 5

percent black genes. In Louisiana, the law that required Suse Gaudier Phillips in her quest to claim white legal status stated that a person is legally black if he or she is descended from a black ancestor.

Phillips said she was not only a descendant of a black ancestor but also of a white one. She said she was a Creole.

Investigating the Creole question for her book, "The Disappearance of the Creole," she said she found many things that black and white Creoles had in common.

"I never met a poor Creole," Dominguez said. "They are at least middle class in terms of profession, education, money. These are not poor, uneducated, downtrodden masses."

They have a similar sense of history and a sense of belonging to this place. They have a similar tendency to view themselves as having high

status. There is a lot of public culture that they share. Public manners. A way of relating to people that stresses politeness and probably tries to minimize confrontation or conflict. And obviously a respect for Catholicism.

They are people who are warm and proper at the same time. The argument over Creole status in New Orleans is not nearly as old as the city itself.

Until the Civil War, a Creole was regarded as anyone of any color, born in the city. The French had eight categories between black and white; the Spanish had as many as 64.

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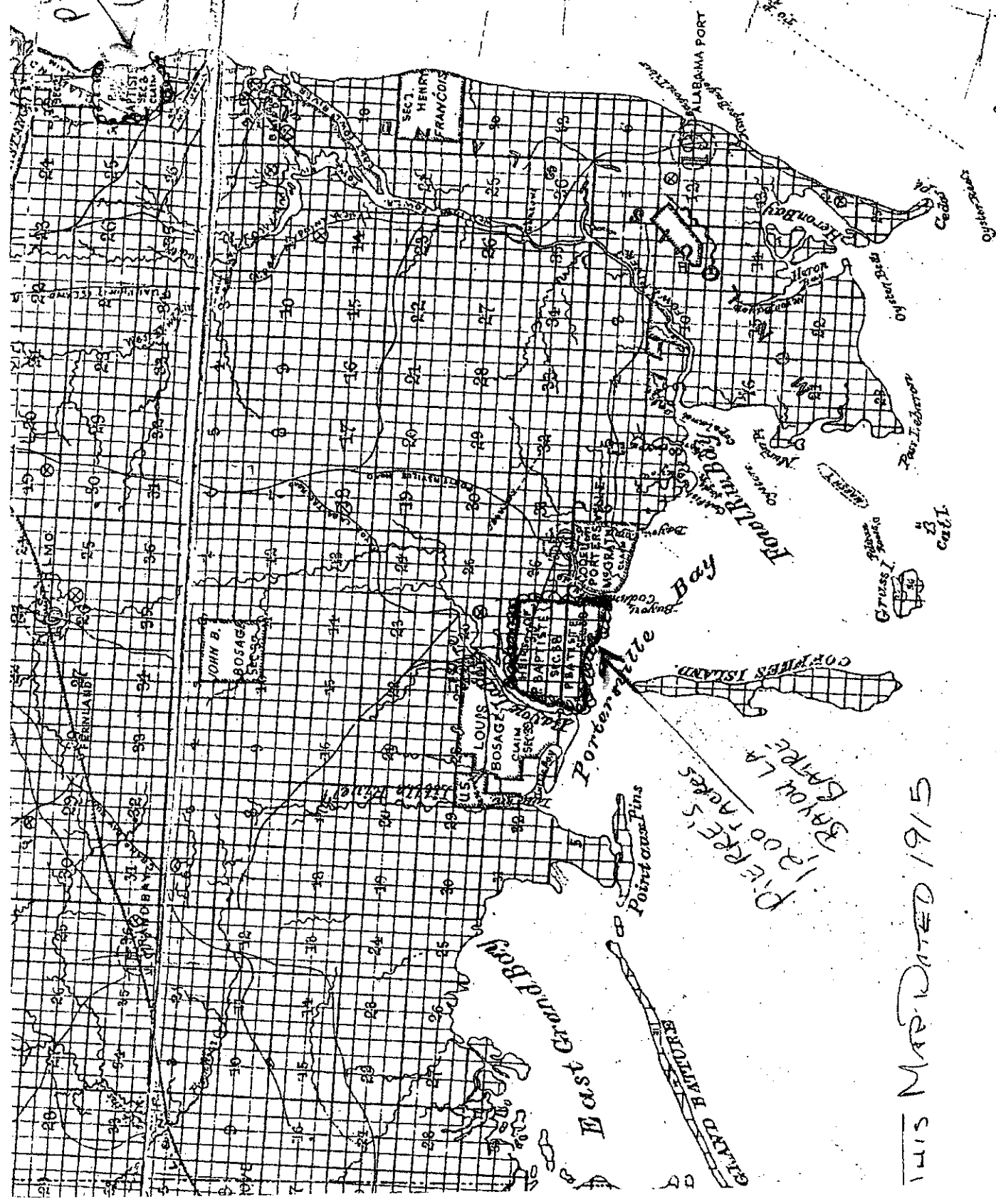
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THE NATIVE AMERICAN VERSION OF THE 23RD PSALM

THE GREAT FATHER ABOVE A SHEPHERD CHIEF IS. I AM HIS, AND WITH HIM I WANT NOT. HE THROWS TO ME ROPE, AND THE NAME OF THE ROPE IS LOVE. HE DRAWS AND DRAWS ME TO WHERE THE GRASS IS GREEN AND THE WATER IS DANGEROUS NOT. I EAT AND LIE DOWN...AND AM SATISFIED. SOMETIMES MY HEART IS VERY WEAK...AND FALLS DOWN, BUT HE LIFTS ME UP AGAIN...AND DRAWS ME INTO A GOOD ROAD...HIS NAME IS WONDERFUL.

SOMETIME, IT MAY BE VERY SOON, IT MAY BE MANY, MANY MOONS...HE WILL DRAW ME INTO A VALLEY. IT IS DARK THERE..BUT I'LL BE AFRAID NOT, FOR IT IS BETWEEN THOSE MOUNTAINS THAT THE SHEPHERD CHIEF WILL MEET ME, AND THE HUNGER I HAVE IN MY HEART ALL THROUGH THIS LIFE WILL BE SATISFIED.

SOMETIMES HE MAKES THE LOVE ROPE INTO A WHIP, BUT AFTERWARD HE GIVES ME A STAFF TO LEAN UPON. HE SPREADS A TABLE BEFORE ME WITH ALL KINDS OF FOODS...HE PUTS HIS HAND UPON MY HEAD AND ALL THE TIRED IS GONE...MY CUP HE FILLS TILL IT RUNS OVER. WHAT I TELL IS TRUE, I LIE NOT. THOSE ROADS THAT ARE AWAY AHEAD WILL STAY WITH ME THROUGH THIS LIFE, AND AFTERWARDS I WILL GO TO LIVE IN THE BIG TEEPEE AND SIT DOWN WITH THE SHEPHERD CHIEF FOREVER.

MAY YOU REST IN PEACE, JEAN BAPTISTE BAUDRAU DE GRAVELINE II, AS WE HONOR YOUR LIFE AND YOUR LEGACY TODAY, SUNDAY, JUNE 10, 2007.

BEVERLY YVETTE GIBBS RICCARDI, YOUR NIECE

Some Notes on our Family's Roots

By Hobs Allan

Descendants in the Baudrau dit Graveline line that originated along the AL-MS-LA Coast during the 1700's have been tenacious in asserting and researching their connection to the Native American peoples who resided in the region.

Barbara Holley Reid, of the Portersville Revival Group says this better than I do. She reminds us that the place where Marie Henriette Huet grew up was called *Coq d'Inde* by the French. That translates as "Coast of the Indians." Today this wonderful bayou area is called Coden AL

"We Coq' Indians are real misfits in Alabama," says Barbara. "I practice law, and the judges say that our area is populated by heathens, thieves, pirates and reprobates, because of all that French/ Indian mixed blood. They say that we are always revolting about something. This is not really true. It's just that we just don't always believe that the Anglos treat us right. We use the story of Jean Baptiste Baudrau II as an example. My property is on the land once owned by the Huets/Baptistes. Even though I am mainly Native American, my alliances are with the French (over the Anglos) every time."

[For more: <http://www.portersvillerevivalgroup.org/newsletter.htm>]

Especially for the first century, intermarriage of French and Indian in our line was not at all uncommon. By the early 1800's, an increasing horde of incoming English settlers began to overpower our Creole population along the coast. We became victims of public discrimination and extensive land grabs.

It is undeniable that our French forefathers were also "land-grabbers" from the Indians. But it likely occurred in a much more mutually beneficial way, based on trade. It was a win-win situation. But after the Louisiana Purchase, our Creole status became *déclassé*.

Naturally our ancestors were resentful. They clung with stubborn pride to the flavorful gumbo of their origins. They passed these feelings down. Especially the Indian branches of our family also took in and succored runaway Slaves. *Mulatto* family lines were created. Documents along the Coast up until after the Civil War prove that "colored Creoles," including the JB3-fathered, flourishing (Catholic) Black Baudrau line, recognized and maintained their family kinship across color lines. Claude Baudrau likely began the Glaude family line of mulatto, Indian, Creole families.

When CSA colonel Alfred Lewis's Oldfields Plantation home was on the verge of being torched by a Yankee general on 12, Dec., 1864, Lewis later wrote that "the faithful old black servant on the premises... prevailed upon them not to do so, pretending to claim the property as his own." But family oral tradition remembers that this "servant" was more Indian than Black, and that he was always a popular tale-teller to the Baudrau children. I have reason to believe this man was actually a Glaude descendant, and was understood back then to in fact be a family member. Indeed, Oldfields was his home!

So our roots go deep into the old bayous. We continue to maintain a stubborn and joyful pride in historic and psycho-emotional events that shaped our family. We cannot escape the legacy of slave-ownership, nor of Alfred's role with the White Camelias. We cannot escape Graveline, in his Will of 1750, calling his son JB2, and his grand-children "members of a degenerate race." Racism is as American as apple pie and shrimp etouffe.

But for the most part, I assert we have been colorblind. I feel we are one of the most racially inclusive and diverse of American family lines.

Our family's strength proceeds from the spice of its gumbo origins. All three of our racial branches have experienced the weight of mainstream prejudice.

Yet to borrow Faulkner's words, our family has not merely survived, we have prevailed.



Our Native Ancestor, Susanne

Who was the mother of Jean Baptiste Baudrau II (possible profile, above)? A few years ago, a process of deduction convinced me that the grandmother we know as "Susanne" was a member of the Hasenai/Caddo tribe. Susanne is documented by her husband's will as "a Squaw of the Indian nation (a daughter of a great Chief)." I discussed the issue further with Randall Ladnier (RL) in 2007. It will never be possible to know her actual tribe or village. However, here are what I view as the likely options.

Hasenai/Caddo – Why? Documents state her husband Graveline was on a trading expedition from Mobile to Eagle Pass, Texas from Oct. 1716 to Oct. 1717, and because he wintered over in a principle Hasenai village from Jan.-March 1717. The Sennex Map of 1721 makes it very likely that this village was San Pedro, near today's Augusta TX.

It is noteworthy that this French map depicts a small river in the area named Ste. Susanna River. It's a stretch, but maybe this inspired Graveline's wife's name choice.

The Caddo word for Paramount Chief is *Shinesi*. I hypothesized that the San Pedro "great Chief" gave his daughter as a gift of hospitality to Graveline during their wintering-over visit of 1716, and that when she got pregnant, she returned with him to his homes in Mobile and Pascagoula. We have documentation of their legal marriage in Pascagoula, July 3, 1727, to legitimize the son, who was then "aged ten years." It is here that Graveline's Caddo wife is shown with the French name "Susanne."

I even took this speculation so far that I tried to give Susanne a name in this tribe's language. The Hasinay word for "Gift-daughter" is *dika?háyshah-hanin?* (the final ? signifies a glottal stop like the sound in uh-oh, the sound in the middle of that expression). Try it out.

Choctaws – A division of this tribe had a small village just north of Dauphin Island, at the mouth of Dog River, an area Graveline traversed often. But it is unlikely a great Chief lived there. In the 1800's, *Okla Hannali* or Six Towns, east of present Meridian MS, was the center of this tribe's settlement. A list of all their towns can be found at:

<http://www.accessgenealogy.com/native/mississippi/choctawindianhist.htm>

However, a prominent Choctaw anthropologist informed RL that it was NOT in accord with that tribe's custom for a Chief to give a daughter's sexual favors. Be that as it may, my own grandmother, Carrie Lord Neal, joined all of our Lord family's names to a Philadelphia MS lawsuit in the 1950's claiming we were of Choctaw descent.

Frances Farley-Youngblood (FFY), a possible cousin with strong Indian ties who lives in TN, has the belief that Susanne was indeed Choctaw. She notes that the birth-dating in the Creeks Section, below, applies equally to the possibility of Choctaw origins for Susanne. She notes the Choctaws are documented as having a "Great Chief."

FFY reports: "It is my opinion that Susanne was Choctaw and the daughter of the entire tribe's *Great Chief* ... The reason? Simply because historical events connect the Choctaws with a French alliance that was never broken by either parties, and because of my own family's Choctaw "snapshot" history in 1830, at the time of the signing of the Treaty of Dancing Rabbit Creek, which places them near the c. 1700-1730 village of Great Chief." More of FFY's notes are included at conclusion of this paper.

Creeks – If the boy Jean Baptiste began his tenth year on July 4, 1726 and ended it on July 3, 1727, the date of his parents' marriage, when he is documented as "aged 10 years," he necessarily would have been born between July 4, 1716 and July 3, 1717.

Using the nine-month rule, this means he would have been conceived between at the earliest Oct. 4, 1715, and at the latest, Oct. 3, 1717. Oct. 1716 to Oct. 1717 is the time Graveline was away from Mobile on his long expedition, as mentioned above, and suggests conception among the Caddos..

But this still leaves us the full year from Oct 1715 to Oct 1716 when it is possible that JB Baudrau II was conceived. For this reason, RL believes Susanne was Creek.

Certainly this is a likely alternative. Here is why:

A - When JB2 escaped to the Indian Nations, the French Gov Vaudreuil stated, in Oct. 1749, "I am having to exercise some caution in this matter because I have been

asked to pardon him by various nations of this land, p[particularly the Alibamons, Abekas, Talpussas, and Cowetas, all of whom would like to have him live in their midst." These are the principle tribes of the Creeks.

B - Graveline traded peltries extensively with these very tribes, especially prior to 1716. It was this trade that began his financial success in the colony. Later he expanded his entrepreneurial zeal into cattle raising. RL has documents showing that Graveline later traded cattle with these Indians.

C - This contact gave ample opportunity for him to befriend a "great Chief" among the Creeks. RL states that these tribes did offer sexual favors to honored guests, those who they wished to cultivate. For business reasons if no other, naturally Graveline would have encouraged his son, as he grew up, to keep his Creek connections strong.

D - In the words of Randall Ladnier: "Following his escape from the jail at New Orleans, JB2 apparently took refuge among the Creek Indian tribes of Alabama (Alabamons, Cowetas, Tallapoosas, Abekas) - not the Choctaws. I think JB2 had a relationship with these tribes ever since he was a young man acting as an emissary for Bienville between Mobile and Ft. Toulouse (near present-day Montgomery AL)."

So what emerges, in this scenario, is that, between Oct. 1715 and Oct. 1716, Graveline left a Creek maiden pregnant when he departed for Mexico. Returning to find he had a son, he likely would have taken the boy and his mother to live at the family property near Martin's Bluff and Bell Fontaine, on the Pascagoula River.

Surely there would have been many returns of all three Baudraus, and of Susanne and JB2 separately, to the fires of a chiefly father. A primary village of the Alabamons was at the confluence of the Cahaba and Alabama Rivers, just below Selma. I camped there during a canoe voyage in 2005.

I believe this is where JB2 may have been awarded an eagle feather during a manhood ceremony, as depicted in his etching. Whether Susanne was Caddo or Choctaw, the fact he hid out with them for five years convinces me the Alabamon Creek villages were JB2's Native American home ground, the one place he could always go to feel safe and accepted.

In 1815 Creek Wars, the Alabamons were the fiercest fighters against incoming whites. They led the Fort Mims massacre, and later gave Andrew Jackson hell. One wonders if these generations, in part, had kept alive resentment at the memory of the horrible death of their "little Chief," Jean Baptiste Baudrau II. I for one am certain that they did.

Aho M'toguasín. All my relations.

Notes of FFY, a possible Baudrau relative with extensive French-Choctaw heritage

Bienville named one of the Choctaw chiefs "*GREAT CHIEF*" in 1707 to which that same Choctaw chief carried that name thence forward – never using his other names. They were known to have at least 3 names. French records indicate Great Chief from 1707 until at least 1735 or so. *Great Chief* #1 was killed by Chickasaws in 1729. By tradition, one of his nephews inherited the chieftom-ship after 1729, being also called *Great Chief*. Bienville also initiated the giving of medals to each hierarchy of leadership within the tribe - generating the term "Medal Chief."

Choctaw research indicates the Six Towns Village was a separate Indian tribal affiliation. They were not part of the earliest documented traditional history of the very large Choctaw Nation in the 1600s and early 1700s. It was only later that the larger Choctaw Nation took the Six Towns Village into their Nation.

Therefore, I do not believe Susanne would be of the Six Towns group either due to the date of inclusion of their confederation into the larger tribe. Politically and trade-wise it made sense to take the Six Towns confederation in as it allowed for another and sometimes better route between Mobile and Choctaw towns in the North, bounding on both the Chickasaws, Creeks, and Cherokees. The Six Towns group was smaller and would see advantages to being part of a larger, stronger Nation for protection as all the smaller tribes were vulnerable to war and slave raids. All the tribes nearer European contact were being decimated by disease too. Six Towns were never looked upon by the other two traditional Choctaw factions as being as enlightened as they were.

Six Towns made it more convenient for the meeting of the French and Choctaws when exchanging goods and negotiating, but never reached the level of the clan that *Great Chief* was from. *Great Chief* wielded the political power while another served as War Chief. When one studies Choctaw history, one becomes fascinated to learn they actually had a more democratic way of running their government than we tend to think or believe. They were allowed to vote on issues – including the women. Women were heard in discussions and decisions. Women handled agriculture while men handled the hunting. So women were greatly angered when some of the imported cattle made their way into their villages and ran through their gardens, laying waste to the crops.

When JBB II hid out, it is no doubt in my mind that he was influenced by the Choctaws to "turn himself in." The Choctaws believed that if you had committed a crime or error of ways, then you must account for it. Therefore, if JBB II was their son, he would be bound to have to return and answer for whatever it was.

Final Note – JB Baudrau dit Graveline (JBBG) and his first Indian wife, Magdelen Pany, had a daughter, Madeleine Baudrau c. 1708. Madeleine went on to produce a large Creole line; her kids were JB2's first cousins. After JB2's execution, all these cousins stayed close. Over 100 years later, in 1814, Marie Anne Ladnier of this Pany line lived on Cat Island. She was still in close touch with Marguerite Baudrau Lewis and her husband.

Our Indian-related family has a long, vigorous history of keeping touch

Submitted by Richard H. Allan III of Crozet, Virginia

WHAT WERE THE TRIBAL ORIGINS OF THIS ENIGMATIC INDIAN ANCESTOR?

Richard Allan speculates that Susanne, Indian wife of Jean-Baptiste Baudreau Graveline I, was a Hasenai "Great Chief's" daughter.

While slightly revising my *Anecdotal History of the Baudreau-Lewis Lord Family* over the past few months, I allowed myself time for further reverie and research into three Native American ancestors documented in the Baudreau line. We know them as:

- 1) Magdeline Pany (also called Ocqui)
- 2) "a Squaw of the Indian Nation" (at her marriage to Jean Baptiste Baudreau de Graveline [JB1, for short] she has the Christian name Susanne).
- 3) Susanne's father, "a great Chief [of the Indian Nation]"

In my revised book, I had included chapters on Colored Creole branches of our family, a review of Lewis family oral tradition regarding our descent from Matoaca, or Pocahontas (of the Powhatan tribe in Virginia), and a summary of my own grandmother's 1950's efforts to join our family in the Supreme Court suit for money allotments to descendents of stay-behind Choctaws, after that tribe's 1830's displacement to Oklahoma.

Why, I asked myself, should modern "Anglo-Americans" be so curious to connect themselves to our continent's

indigenous peoples? When I was a boy in Mobile and Pascagoula, it had been exciting to hear my grandfather Joe Neal tell about his North Georgia Cherokee roots. But not until my mother Eula Lee Neal's death in 2002 did I learn about our documented aboriginal antecedents.

Her trove of family notes led me to Randall Ladnier's (RL) incredible uncovering of the life of Jean Baptiste Baudreau II, the son of Jean Baptiste Baudreau de Graveline and Indian Susanne. They led me to conversations and correspondence with Barbara Jean McNamara (BJM), who generously shared with me her massive Genealogy of the Baudreau generations. The notes got me talking with my cousins Martha Lord Page (MLP) and Renee Gautier-Hague (RGH), two of our family's most indefatigable genealogical detectives.

I found myself captivated by JB2's life in two worlds, colonial French and Native American. In barely 39 years, this bi-racial ancestor was a cattle-trader, smuggler, selfless go-between with the Indians for French settlers; "kidnapper" of his lover Henriette Huet, prisoner, escapee among the Choctaw, divorced from his wife Marie Catherine, prisoner on Cat Island, escapee, and unjustly executed victim of draconian colonial anti-desertion policies. He was a

reckless Baudelaireque misfit who lived life large.

But back to my question: Why do some of us Gulf Coast colonial descendents identify with Indians? Maybe because our Canadian and French ancestors were similar misfits, and we winced to realize how the aborigines they encountered in the early 1700's, the talented original residents who befriended them and facilitated their survival, were themselves turned into expelled misfits, barely a century later.

I myself had led a misfit life: Gulf Coast boyhood, army officer, journalist, Vietnam tax refuser, blue collar worker, adventurer among the Indians of Ecuador and Mexico, lay brother with Mother Teresa's missionaries in Calcutta, and finally, a settled householder in the Blue Ridge mountains. So to celebrate JB2, in 2004 I decided to hike the lower 900 miles of the *Appalachian Trail* under the trail name "Baudreau from the Bayous."

While revising my book, I renewed my puzzling over JB2's mother, Susanne. All my genealogy collaborators named above had wondered who she was. I reviewed my notes:

From Barbara Jean McNamara's Genealogy of Baudreau de Graveline:

JEAN BAPTISTE BAUDREAU DIT3 GRAVELINE (URBAIN BAUDREAU DIT2, JEAN BAUDREAU DIT1) was born May 18, 1671 in Ville Marie, Montreal, Canada; and died January 1762 in Pascagoula, Louisiana Territory. He married (1) INDIENNE... The mother of Magdelaine, Graveline's daughter, was *Indienne* [an Indian woman]. She may have been a slave given to Graveline by one of the Choctaw tribes in the area. The marriage record between Magdelaine Baudreau and Pierre Pacquet dated 26 Aug 1726, states that Magdelaine is the NATURAL DAUGHTER of Jean Baptiste Baudreau dit Graveline and of an *Indienne*. The word *Indienne* (an Indian woman) seems to have been used in contrast to *sauvagesse* as a distinction of social class or to identify Christian Indians. [*Love's Legacy*, p. 53] Assuming that Magdelaine married at age 18, I have her birth year as c. 1708. Magdelaine apparently had been baptized, as she was married in the Church in 1726, but a baptism record for her has not been located.

Randall Ladnier had surmised to me that this *Indienne* wife was Magdelaine Pany, a Chitimacha slave girl whom JB1 met and got with child on Dauphine Island. I had another note: c.1705- JB1 marries an Indian woman named Magdelen Pany, in Mobile; daughter Madeleine Baudreau born c. 1708. (*Descendants of URBAIN BAUDREAU dit GRAVELINE*)

Recently, Renee Gautier-Hague had written me from Pascagoula: The first Mobile census I'm copying is 1786, and it has a Ma Bodro, Widow, who is 80 years old! (Who would this be? Magdelaine Baudrau Paquet's dates were 1711-1747). According to this census, Ma Bodro

has free-mulatto Edouard with her, and black Isabela... 8 mulatto slaves, including four black males, 2 black females... 250 corn barrels, one white child, and total in house 16. I wish you were here looking at this with me... its awesome. Pedro la Lancette & wife are in this census (Fayards),

Digging into histories of the regions which JB1 explored from Oct. 1716 to Oct. 1717, then, should give me a much more likely region where his son, JB2, was conceived. As I studied, I came to the conclusion, admittedly suppositional, that Jean Baptiste Baudreau II was the son of a Tejas-Hasenai Indian chief's daughter.

and the Kreps (Krebs) and Ladners, and a Ma. Gargaret, Widow who is 54. Is this Marie Martha Paquet Gargaret? She has a mulatto named Auguste, black Nanette, five white children.

Renee and I were certain she was holding a document showing that Magdelaine Pany's daughter, born around 1708-1711, and known to have been a foremother of many Gulf Coast families, had been interviewed by a census-taker, who recorded "Ma Bodro" living comfortably on Dauphine Island to the ripe old age of 80, surrounded by slaves and other early coastal families. So maybe she did not die as early as 1747?

In any case, Indian ancestor #1 was documented. She appears to have fit in well!

Now I turned my attention to ancestors #2 & #3, Susanne, and her mysterious chiefly father.

Originally I had supposed this sec-

ond Indian wife of JB1 was daughter of a coastal Biloxi or Pascagoula chief, or daughter to one of the Creek or Choctaw leaders he would have met during his peltry trading, upcountry prior to 1716. Then a bonanza document brought Susanne into more focus.

In 2003, Martha Lord Page found a key document: According to the Marriage register, Parish of Mobile, Father Mathias joined JB1 and Susame on July 3, 1727, to legitimize their son, JB2, who attended the wedding and was then 10 years old. This was critical information, since it established JB2's birth year as 1717.

An article by Marie Louise Adkinson (*Descendants Magazine*, Vol 6, No 1) suddenly got me thinking. It reported that on 10 Oct. 1716, JB1 had left Mobile overland to establish commerce with Mexico's "New Kingdom of Leon," encountering many trepidations and adventures, including one Indian attack, in Texas. He returned Mobile Oct 25, 1717.

If JB2 had been the child of a local Indian woman, I reasoned, he would have to be conceived before Oct. 10, 1716, when JB1 left the Mobile area for twelve and one half months. But for JB2 to be 10 years old on July 3, 1717, he must have been conceived on or after November 3, 1716, namely three weeks after his father left home on an arduous journey.

Here's my reasoning:

We start with the dates of the Jean Baptiste Baudrau de Graveline/Louis Juchereau de St. Denys overland expedition from Mobile to a region probably near Monterrey, Mexico. This roundtrip of between 1200 and up to 2000 mostly unexplored miles occurred from Oct. 10, 1716 to Oct. 25, 1717. (It prefigured by nearly 85

years the famous Lewis & Clark western journey.)

The route of this year-long trip, using present-day place names, was from Mobile to Natchitoches LA, to Nacodoches TX, and thence across southwest Texas in an arc to Eagle Pass TX. Just across the Rio Grande - or Rio Bravo - was the Spanish presidio of San Juan Bautista (SJB, Mex.). From there, documents tell us, St. Denys, at least, continued on to Mexico City!

It is crucial to understand that Saint Denys had already journeyed once along this route. Between Nov. 1714 and fall, 1715, he had gone all the way to Mexico City, returned to San Juan Bautista, and there married the daughter of that presidio's commander. He also had become particularly respected among the Hasinai/Tejas Indians, a populous group of villages between the Trinity and Sabine Rivers. Foreseeing excellent trading opportunities with both these people and the Spanish, St. Denys had returned to Mobile in August 1716.

At this point, he recruited his close friend, JB1, to co-lead a return trading expedition. On October 10, they departed Mobile with 60,000 livres of merchandise and a long train of pack mules. By Jan. 21, 1717 they had returned to the Hasenai villages. Here they remained 2 months, resuming the journey toward San Juan Bautista, Mexico, on March 22.

I hypothesize that it was during this 2-month trading layover that Graveline (namely, our Jean Baptiste I) and his partner St. Denys encountered a friendly "great Chief of the Indian Nation."

The Hasenai had hugely welcomed St. Denys' earlier visit to them, since it was their first opportunity to acquire desirable French items of trade. It is logical that St. Denys,

from this previous 1715 stay with the tribe, already knew the tribe's "Great Chief." Since it was typical for Indian maidens to be offered as sexual partners to Europeans, it takes no great leap to speculate that in early 1717, this chief proudly would offer his daughter to the partner of his old friend St. Denys (who was already a married man).

Just as Indian maid Sacagawea (who was with child!) was the crucial guide-woman for Lewis & Clark, could not the 13 to 15-year-old girl "Susanne," a chief's daughter, have joined westward-exploring Graveline, at this point en route, as his guide-consort? She would then have returned with him to Pascagoula to bear the son they conceived during the expedition. His parents' marriage certificate indicates that JB2 was born in 1717. This is thus a solution to Susanne's origins that makes good sense.

Were the Hasenai Susanne's exact tribe? We can never know the answer for sure. But if we follow the Graveline/St. Denys route, the men spent their primary long respite, from January to March 1717, among the Hasenai. This was a confederacy of energetic farming tribes, who supplemented their diet by hunting. They were prodigious corn-growers, well organized, and also were known as Caddos, from the word for their local chieftains. But they were ruled over by a xenesi, or paramount chief. ["Tribes of the Southern Plains", *Time-Life Books*, 1995, pp. 27-31]

I find it significant that this tribal group was known to have a "paramount" or great chief," because Susanne's father is thus documented to us, in JB1's Will dated 1750. It is this xenesi whom I imagine offering his daughter to JB1. Their son, JB2, would be conceived in this 2-month winter rest up from rigors of the trail.

Conception would have occurred in November-December of 1717, making the boy almost 10 by July 1727.

JB2 could have been conceived later in the journey as well. But JB1 could not likely have left a child in utero back in Pascagoula during this time; he was away for over a year. With his biracial parentage, I sense that, growing up on the Gulf Coast, Jean Baptiste II would have been raised into both French and Indian cultures simultaneously. He would be well prepared, as depicted by history, both to speak Native languages and be an expert woodsman, yet also live part of his life in a fine New Orleans home.

In summary, I believe Jean Baptiste Baudreau dit Graveline was a man with three wives, (Magdelein Pany, French Marie Marthe Lavergne [no issue], and Susanne, our Indian Susanne). He fathered two known children, Magdelen Pany and Jean Baptiste II. I speculate that Susanne was a Hasenai "great Chief's" daughter.



[My sources regarding the Graveline/St. Denys expedition are Bernard de la Harpe's *The Historical Journal of the Establishment of the French in Louisiana*, pp 70-75, and the very valuable 2d edition of *Storms Brewed in Other Men's Worlds*, Ch. 5, by E. A. H. John. I recommend both to readers. The latter source, p. 204 & elsewhere, reports that "all the villagers" of the Hasenai, and of other tribes of this era in Texas, regularly ate their hostile captives. If my hypothesis about Susanne's origin is correct, this tells us as a girl she sometimes may have engaged in cannibalism!]



The Baudreau Family

Jean Baptiste Baudreau Graveline

Prominent Ancestor to Gulf Coast Descendants and an earliest Colonial of Louisiana

by Rev. Brother Jerome Lepré

Jean Baptiste Baudreau dit Graveline was baptized in Montreal on 18 May 1671, the son of Urbain and Mathurine Juillet.

Little did those attending this baptism realize what an important part Jean Baptiste would play in the settlement of the Biloxi-Pascagoula area, in fact in the whole Louisiana colony. As will be seen, he was un-

daunted in his efforts to personally succeed in his business ventures. Yet, he saw to it that these same successes would also redound to the benefit of the colony.

Jean Baptiste descended from two rather ancient families, the Baudreaus and the Juillets. His penchant for travel and business seem to have been inherited from his grandfather and his Dad, for they forsook their own native country to begin a new life in New France, something he did in Louisiana.

Blaise Juillet was born in Avignon, France, a beautiful area in Provence, through which flows the Rhone River. It was the former seat of government for the French

Popes during the previous century and a half. The large papal buildings still standing attest to the importance of that period in French history. Blaise was baptized on 26 February 1611 in the church of St. Agricole, which still stands in the city center.

On 26 February 1611, I baptized Blaise, son of

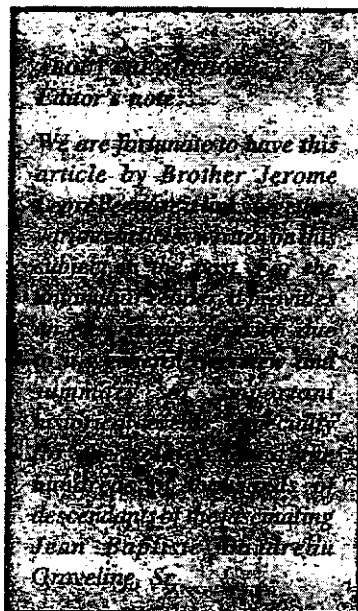
Master Jean Juillet and Gabriela Barbarino. Godparents are Blaise, Master-, and Catherine Bandeto. In witness whereof.
Rev. Curate

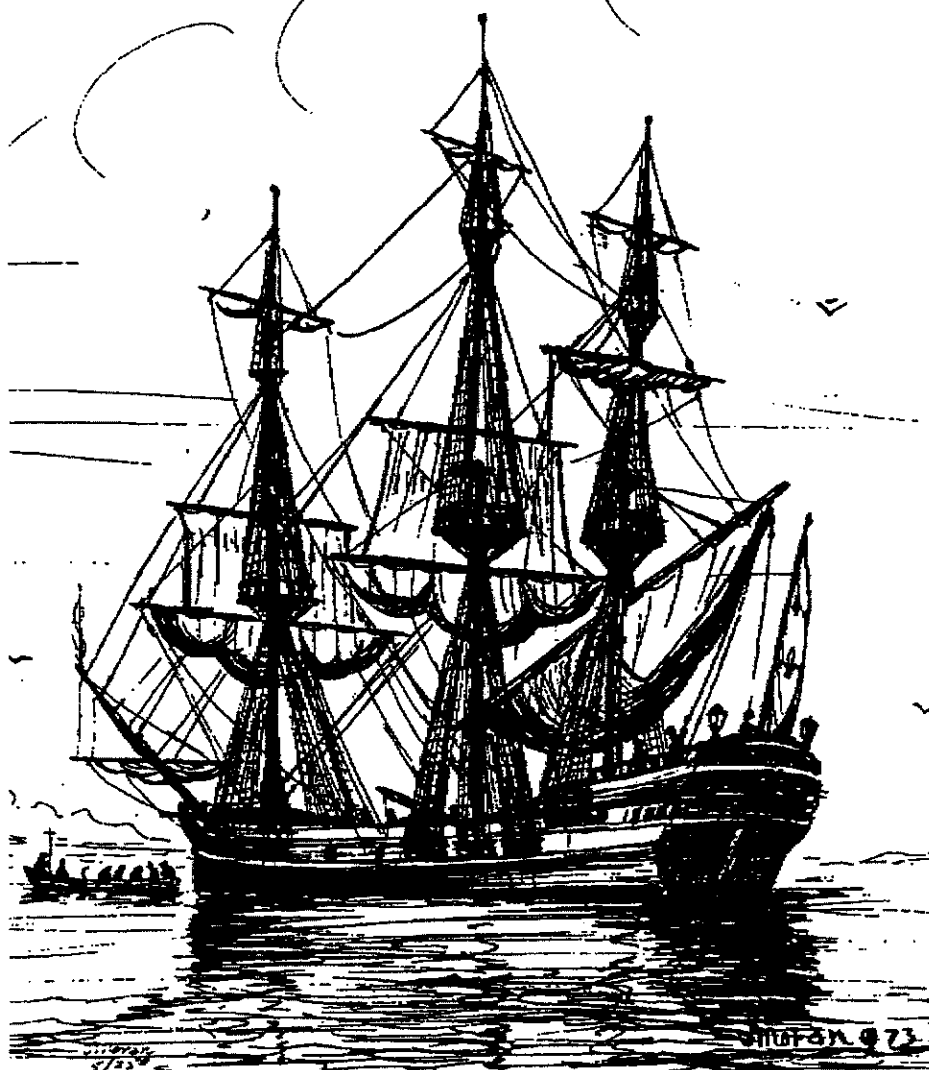
His father and mother, Jean and Gabrielle Barbarin were married in another old Avignon church two years earlier on 18 June 1609, that of St. Symphorien.

On 18 June 1609, after the publication of the three banns, were joined in matrimony Jean Juillet and Gabriela Barbarino. Witnesses were Jean Labritio and Jeanne Pichrat. In witness whereof.
Rev. Scuderius, Curate

Blaise would grow up in the town, a rather quaint town of seventeenth century France. The author was fortunate to visit both churches and eventually obtained the two documents above.

In 1644 at the age of thirty-three Blaise set out for the New World. Before leaving LaRochelle, Blaise hired himself out as a woodcutter for a period of three years at an annual salary of seventy-five pounds. His passage to and from the New World were also included in the deal. He apparently had begun to love the area for when an eleven-year period was over, he accepted a concession at Ville Marie, the original name of Montreal, title for which was eventually given him in 1650. In the year following, his resolution to remain in New France, Blaise married Antoinette Liercourt who had come to New France from the city of Beauvais. As in many cases with old documents, their marriage record has long since disappeared. The marriage contract is





Sieur d'Iberville's ship *Marin* entering Biloxi Bay in 1699, rendered by the artist J. Moran. Jean Baptiste Baudrean Graveline was aboard one of d'Iberville's vessels landing on the Mississippi Gulf coast.

Courtesy of Randall Ladnier, Sarasota, Florida

extant in the minutes of the Notary Ameau of Canada for the year 1651. Her parents were Phillippe and Jeanne Patin. According to Census records, Antoinette was seventeen years old when she married Blaise, who was forty. They were the parents of four children.

Mathurine	b. 31 Dec. 1651	m. Urbain Baudreau-Graveline
Marie	b. 25 Nov. 1653	m. Pierre Lecuyer
Charles	b. 18 May 1656	m. Catherine Saintard
Louis	b. 11 Oct. 1658	m. Catherine Celle

Inasmuch as Blaise lived at Ville Marie, he participated in its varied activities while rearing his family.

In a land where some natives were hostile to whites,

the colonists at Ville Marie were constantly reminded of that fact by attacks on the defense forces or on those who ventured too far into the woods. The Iroquois in particular were a warlike group. But because of the excellent leadership of General de Maisonneuve, the small but determined group of colonists was able to withstand the assaults of the Indians. Added to the loss of men in these assaults were the numbers of women who died. The severe winters of the region were most difficult for even these hardy pioneers.

In time a decision was made to deal with the Indian problem. The leader, Maisonneuve, gathered about him a small band of strong young unmarried men who volunteered to carry the war against the Iroquois to their own turf. One of the volunteers was Blaise Juillet, despite the fact that he had four children. The decision must have been difficult for Antoinette. Regardless, the brave group, after having received the sacraments, departed by canoe on the St. Laurence River on 19 April 1660.

On their way to the Iroquois, they were attacked by those Indians dashing out of the woods on Nun's Island. In this attack Blaise and two others were jumped on and killed. Inasmuch as there is no extant account of the action, it must be presumed that the Indians wreaked vengeance on their bodies. The small band who survived held prayer service for the men. Blaise's body was never recovered. Needless to say, he remains as one of the heroes of Ville Marie. For to him and his companions, as well as those who followed, the city of Montreal owes its existence. Antoinette remarried on 30 June 1660 to Hugues Picard.

The Baudreau family originated in the town of Clermont, about one hundred fifty miles southwest of Paris.

This small town remains substantially as it was in the days of Urbain Baudreau who was born (circa 1631) and reared within its confines. But then as now, there is not much to lure its young to remain there. In this light one can understand why Urbain left for New France. The void between rich and poor was too great. And a better chance for a prosperous living could be gained elsewhere.

Because of the persistent attacks by the Iroquois from the 1640's, there was a constant recruitment for the colony. It was in one of these recruiting forays by the Governor and others in 1653 that Urbain joined the group. He was about 22 years old at the time and probably anxious to leave Clermont. Many of his local countrymen joined him in coming to New France. They were to help put the colony on a sound basis by practicing a trade and successfully countering the Iroquois attacks. Of the 103 who came in 1653 on the "St. Nicholas," there were represented 25 trades and professions.

In the autumn of 1662 there were rumors of attacks to come from the Indian tribes. To be well prepared for the possibility of attacks, Maisonneuve, the Governor, asked for every able bodied man to join one of the several squads of seven men and to elect one among them as Corporal of the Squad. Urbain was elected Corporal of his squad. These troops were called the Holy Family Militia. Despite several deaths at the hands of the Indians, these squads of dedicated men truly set the stage for the evolution from Ville Marie to Montreal.

Inasmuch as Urbain was single when he left France, he remained so until 20 October 1664, when he took as his bride Mathurine Juillet, daughter of Blaise and Antoinette de Liercourt. Their marriage is recorded in the Canadian Archives.

His first home was built on what is present day Montreal near Notre Dame Street on two lots which he had purchased in 1687. In another purchase in 1689 in the St. Francis area, he built another home, where he moved his family. Since this land was further out, he made best use of it in farming. In a later purchase of property from Mr. de Hautmesnil, again near Notre Dame Street, Urbain made use of the property then sold it to Pierre Ducharme, his son-in-law.

Inasmuch as the company which was in charge of the settlement of Ville Marie had asked married couples to have as many children as God would give them, so as to insure the continuity of the colony, Urbain and Mathurine had a rather large family, the members of which follow:

Gabriel bp. 24 July 1666

Marie Ursule	bp. 8 Dec.
Jean Baptiste	bp. 18 May 1671
Elizabeth	bp. 3 May 1673
Marie Anne	bp. 29 Aug.
Paul	bp. 19 May 1682
Marie Madeleine	bp. 19 June 1686
Jean	bp. 13 June 1690

Jean Baptiste Baudreau dit Graveline, the third child of Urbain and Mathurine, grew up in the family home in Montreal. Like many of the other young men his age, he became interested in the water and its eventual travel and adventure. After spending some years with his family, he joined a group of Canadians, led by Pierre Le Moyne d'Iberville, who were to be the first permanent settlers of the Louisiana territory on the Gulf Coast. One of the objectives of this group was to find the Mississippi river and claim by settlement the whole area.

Securing the whole area was quite an undertaking, but it was accomplished by these hardy men. Their first settlement in the Biloxi-Ocean Springs area was at Biloxi Bay. The Old Fort at Ocean Springs provided some protection for the men who were left there by Iberville. After a two-year stay in the Biloxi area, Iberville moved to a new location at Mobile, Alabama. Graveline and others followed.

It was after Jean Baptiste had received several large grants of land in the Pascagoula area that he decided to get involved in farming. He owned thousands of acres by grant west of the Pascagoula River. Here he had a large home, some slaves, cattle and several boats. Inasmuch as he could see that there was a good living in farming, though not a good fortune, this is what he did in a limited way until he went blind, sometime in the 1750's.

Graveline was the energetic type. He was not lazy. When he found himself in means, after a few short years, he began to travel, trade and raise cattle. All of these activities made of Jean Baptiste a wealthy, yet respected, colonial. His knowledge of the Indians would enable him to extend his financial dealings with the tribes. Naturally, the strength of farming would fade and be continued on a limited scale.

Besides the Indians, Jean Baptiste found ways of dealing with the Spaniards, not too far away on the gulf Coast at Pensacola. This plus the possibility of dealing in minerals would help Baudreau increase his holdings. Or so he thought.

Being enthusiastic about the possibilities in furs, Graveline purchased a boat on a trip to France, the "Mar-

guerite," and invited his brother Gabriel to come get involved. Gabriel came but his stay was cut short when he found out that his brother had to sell the "Marguerite."

By 1714 Jean Baptiste had settled on Dauphin Island, off the coast of present day Mobile Alabama, where he began a cattle industry and lived well in a new home on the island.

About 1709 Jean Baptiste had two children by a woman named Suzanne. It is said that she was from France, but given the exact records usually found in France, she should have a surname. It is the author's point of view that she was an Indian, and probably the one who bore Jean Baptiste, Jr., and perhaps Magdeleine. On the son's marriage, it is said that her name was Suzanne from LaRochele. It is quite possible that Jean Baptiste, Jr.'s sister, Magdeleine, was born of another Indian, unnamed as we shall see. Magdeleine became the mother of a large descendancy on the Gulf Coast. Jean Baptiste, Sr. was constrained to marry his son's mother so as to legitimize him in the eyes of the law.

In the meantime between 1710-1720, Jean Baptiste had become quite prosperous. His home became the West Pascagoula area, west of Mobile and on the Coast, where he remained until his death. In all Jean Baptiste married three times. The last marriage was not a successful one and was complicated by the fact that Jean Baptiste has lost his sight.

Jean Baptiste's later years were hard on him, not only because of the blindness but because of the dissolute life of his son. Despite the fact that Jean Baptiste Jr. had a wife of his own, he took up with Henriette Huet, and it seems had several children with her. Later he led or participated in an insurrection. On being caught, he was brought to new Orleans where with a guilty verdict, he was broken on the wheel. This made his father's retirement a torture.

The last known will made by Jean Baptiste Baudreau dit Graveline was found in the National Archives in Washington among papers accumulated to study the succession to his huge land holdings, made in 1814. The date of the will is 16 September 1750, some years before his death. It is interesting to note that from other sources Jean Baptiste had gone blind in his later years. This fact and the natural love of a father for his son may have caused him to write a later will, but no such will has come to light. Throughout this will there is a fundamental love for his son, despite this final determination to disinherit him. The old man seems to have endured so much suffering yet gave the son countless chances to change.

This sixteenth day of September, on thousand seven hundred and fifty, before the royal Notary of the Province of Louisiana, dwelling in New Orleans and in presence of the undersigned witnesses, there personally appeared John Baptiste Baudreaux dit Graveline, generally residing at a place called La Belle Fontaine at Old Beloxy. He has declared and said that he has come here expressly to arrange and finally adjust his affairs, temporal as well as spiritual.

He appeared to us today at nine o'clock in the morning in good health, enjoying sound mind and memory. He is of a very advanced age, and, fearing to be overtaken by death and remote from all assistance, he wishes to put in order a sufficient portion of his worldly affairs, whilst he is of sound mind. He says and declares to us that he was born in Montreal, Canada, and that he came to this colony with Mr. Iberville. He says that he believes that out of a hundred who came with him, he is the only living person.

He states that he had carnal communication with a squaw of the Indian Nation (a daughter of a great chief) and had a son, who is about thirty years of age at the present time. It is this consideration which compelled him to marry the said squaw in presence of our Mother, the Roman Catholic and Apostolic Church, acting the part of a true Christian with the intention of doing good toward his son, John Boudreaux.

The severe language and bad conduct which his son has shown him puts him under the necessity of disinheriting him. The son attempted taking his life many times by putting his fist upon his father's throat, threatening to kill him along with other threats, calling him an old "Buggar" and daily seeking his destruction. His whole aim tends toward his father's ruin, as always. He has rendered his father considerable injury, and he is vexed to see him yet on this earth able to enjoy and consume some of the little property which remains out of his holdings, property which he barely saved.

He says that he has a godson named John Baptist Brasillier, son of Jean Baptist Brasillier, who assists him in all his necessities and aids him in everything, without whom he would undergo a miserable death. He has no other recourse than to stay with his godson, because his unfortunate son never comes to his house but to pillage and threaten his life, compelling him this day (not wishing to place his unfortunate son in the hands of justice, as he could do) to abjure him as his son. He wishes and desires that the said Brasillier, Jr., his godson, be and remain his general legatee and enjoy generally all his property, that he may have in this colony or elsewhere, without, for sufficient reasons, the said Boudreaux, interfering in any matter whatsoever;

looking upon him as a miserable wretch, who does not deserve all the property that he has accumulated for his son since the son came into the world, no more than his wife, who has ill-treated him and does daily abuse him when she has an opportunity to do so. Both of them are unnatural and without any sentiment of Christianity.

This instrument breaks and annuls all other wills and codicils that he may have made prior to this one. He wishes and desires that the present one only remain in force, notwithstanding the want of formality, which might be required in regard to the disinheritor of John Beaudreaux. He wishes for this reason that the present instrument be, in this place, a declaration of justice to the repugnance he feels in letting the said son perish. He leaves it, moreover, to God, the Almighty Father, to punish him according to his merits. If Divine Providence does not touch his conscience, he will beseech the Lord to be please to convert him, without which he will despair of his coming to a good end.

Since he has before made some gifts in writing, he declares them null and void, that it was an act of weakness on his part to sign deeds of gift. He desires that only the present instrument remain to be executed according to its form and tenor, not regarding from henceforth the said John Boudreaux, any more than his wife and their children, as but a degenerate race, having never merited any of the attentions which he paid to them, Their names up to the present day only tended to his total ruin by the frequent pillage they made of his house and from which they never profited. This was occasioned by their great dissipation, especially Beaudreaux's, who is confirmed in every vice, in all sorts of debauchery, which is well known, unfortunately, by the whole colony.

Graveline begs, also, of his general legatee, in whose favor he bequeaths his property at his death, to pray to God for the repose of his soul, which he leaves to his prudence and generosity. He knows his goodness, which he has said and repeated after several amendments, without wishing to increase or diminish anything, it being his last will and testament.

LeNormand, Sheriff, witness, here dwelling, has read this paper and understood that it is Boudreaux's last will, without making any alteration in it. He signed it as well as Beaudreaux.

Renner, Notary

Chantalou
Lernormant
Baudrau

Magdelaine, Jean Baptiste's daughter, a direct ancestor of the Fountain family, must have remained with her mother

in her early years, for there is no account of her baptism in the well-kept records of the Mobile Cathedral. The first we hear of her is at the time of her wedding to Pierre Paquet in August, 1726. She was probable born between 1708-1711. (Mob., MB 1, page 6)

On 26 august 1726, after having published one bann and having given dispensation for the two additional banns, between Pierre paquet, son of the deceased Pierre Paquet and Martha Coular, resident of Fort Condé at Mobile, and Magdeleine, the natural daughter of Jean Baptiste Baudrau dit Graveline, resident on the Pascagoula River, belonging to this parish, and an Indian, I, a Capuchin Apostolic Missionary Priest, in my function as Pastor of Mobile, in the Province of Louisiana, have veiled and received their mutual consent and have given them the nuptial blessing in the home of the said Baudrau dit Graveline, and was brought there for this purpose. In the presence of the undersigned witnesses, with me they made their mark.

Signed: Father Matthias, Capuchin

Bigorny

EtienneFievre

+ Rene Labourdin

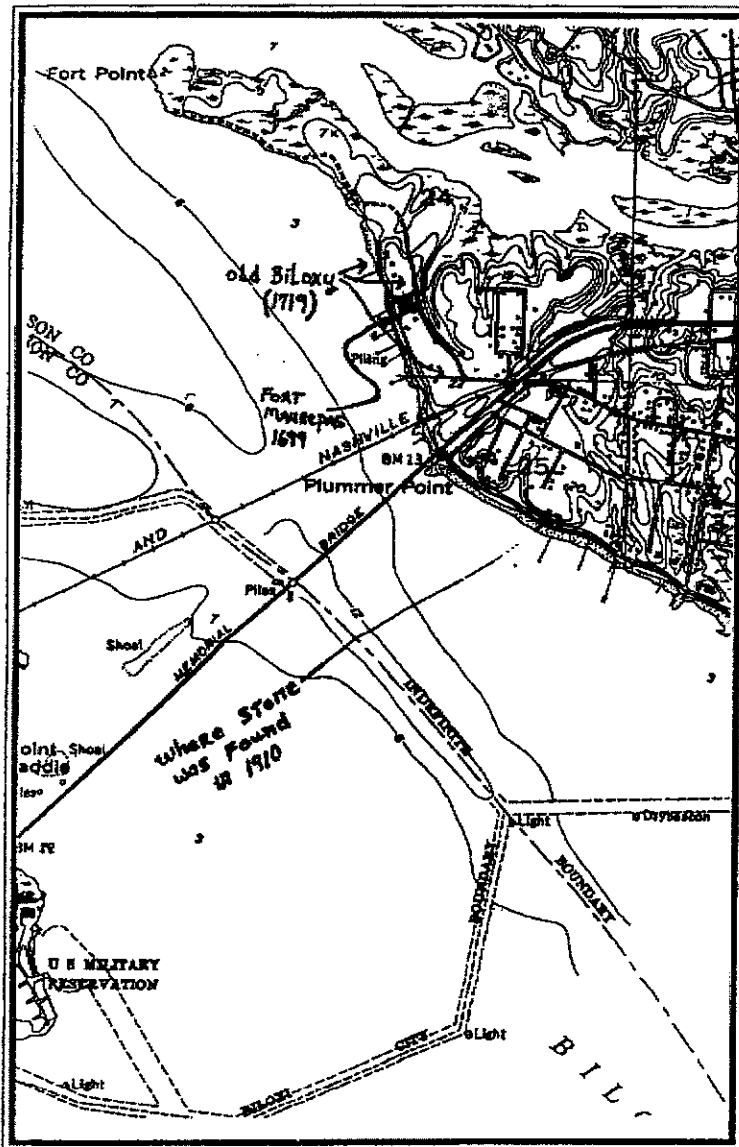
+ Michel Paquet (uncle)

Pierre Paquet was the son of Pierre and Martha Coular. The elder Pierre originated in France, the city of Angers. He seems to have emigrated to Mobile in the first decade of the 1700's and settled very near Fort Louis, the heart of old Mobile. He was a tailor and practiced his profession there. Martha Coular rests in obscurity. Nothing is known of her. However, it is highly likely that Pierre met her in Canada, married there, then came to the Colony of Louisiana. Pierre and his son were called on in several instances to be godfather to several children, as one can see in the Mobile Cathedral Archives.

While on a business trip to new Orleans, Pierre, Sr., died there in 1726. Pierre, his son, went to New Orleans to take care of the burial and then returned to Mobile for his marriage two weeks later.

The marriage record indicates clearly that Magdeleine was Jean Baptiste Baudrau's daughter, and, that he seems more than happy to recognize her as his daughter, even to bringing the priest at his home in Pascagoula for the ceremony. In those days, marriages took place all over the Coast. And this on involved a particularly well-to-do plantation owner and a person of some importance in the Colony. There is no mention in the record of the mother of Magdelaine, except that Magdelaine was the daughter of Jean Baptiste "and an Indian."

The Indian connection in this family and their descen-



Map of Fort Maurepas and Old Biloxi
courtesy of Jay Higginbotham

From Canada, the first colonists arrived on the Mississippi Gulf Coast on February 10, 1699. A small squadron of five vessels, flying a royal navy blue banner with a field of golden fleur-de-lys under the leadership of the valiant Pierre Lemoyne d'Iberville set foot three days later on the Mississippi mainland. They began their search for a homeland, with Jean Baptiste Baudreau dit Graveline among them.

Days later a party entered the Biloxi Bay, named in honor of the Indians who were found there, and satisfied with what they saw- they selected their site. By the sixth of May the first fort of Louisiana ready to be occupied. Overlooking Biloxi Bay, Fort Maurepas became the first French colonial headquarters south of Montreal.

dants is still a source of strong, animated discussion among descendants of Martha and her sister, Marianne. This connection and its many ramifications have been explained in another article by the author in the November, 1980 issue of the Journal of Mississippi History, Vol. XLIII, No. 4 pp. 362-376, entitled "The Indian Connection Among Gulf Coast Families."

Pierre and Magdelaine made their home in Mobile on the Bay. Born to this marriage was Martha. In a liaison with Alexander St. Martin (Chenet) she bore three other children: Francois, Marie Anne and Magdelaine.

Of these children, Marianne would marry Nicolas Ladner, son of Christian Ladner and Marie Barbe Brunel (Brunet?) of the Pascagoula area. Marianne's granddaughter, Julienne Ladner, would become the wife of Francois Fontaine.

Jean Baptiste Baudreau Graveline is said to have died in 1762 at the age of 91, though there is no extant document to validate this date. In any event, he was a man far beyond his days in his ideas of commerce, cattle breeding and shipping. His contributions to the early colonization of the Louisiana colony are of great magnitude, particularly in the many descendants he has left to posterity.

(Much of the foregoing material was gleaned from several well written articles in "The Descendants," a periodical published by the Urbain Graveline Genealogical Association, Inc., of Palmer, Massachusetts. The articles of greatest use were "Our French Ancestors Come to North America" by Robert Graveline, Vol. 8, #2 and Vol. 1, #1; "Jean Baptiste Baudreau dit Graveline - A Remarkable Man." by Mary Louise Adkinson, Vol. 6, #1; "Urbain Baudreau Graveline and the Holy Family Militia at Montreal," by Sr. Emilia Chicoine, C.N.D. Vol. 8, #1; "A Tour of Graveline history in France" by Robert Graveline.

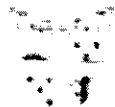
20

JUNE 2007

EVENT T-SHIRT TRANSFER

Jean-Baptiste Beaudreau 1774-1854

Iron-on
Instructions
included

A
DEATH
MEMORIALIZEDA
LIFE
CELEBRATED**Actual Size:****8 1/2 inches****x 11 inches**An Annual Extension
250th Anniversary

BEUDREAU

MEMORIALIZED

***COST: Postage: \$1.50****Transfer: \$.75 each****Bubble Mailer Envelope: \$.50****MAIL REQUEST & PAYMENT TO:****Marie Tonglet Chauvin****28106 Pine Drive****Ponchatoula, LA 70454*****This is MY cost. No profit being taken.**

ORDER FORM

FAMILY NAME ON TRANSFER: _____**NUMBER OF TRANSFERS: _____ x .75 = \$ _____****+ POSTAGE: \$ 1.50 **USA****

Dear Baudrau de Graveline Cousin,

April 23, 2007

June 7, 2007 is the 250th Anniversary of the execution of our ancestor Jean Baptiste Baudrau de Graveline II (1717-1757). It will take place in New Orleans the weekend of June 9 and 10, and this is your invitation to join us. Attached or enclosed is information and a general outline of our upcoming June event. Time is of the essence.

Can you join us? We hope that you can give us your confirmation promptly – ideally, ~~within the month~~ ^{WEEK} – so that our planning can move forward smoothly. We will reserve up to 20 rooms at a hotel in the French Quarter, which will be available on a “first come, first served” basis. Later registrants will have to locate their own hostelry.

To register: 1) Registration fee is \$50 per ~~applicant~~ individual. Please mail your check ASAP, payable to: Richard H. Allan, 1394 Blair park Rd., Crozet VA 22932-2828; be sure to include a stamped self-addressed envelope; 2) Plan to arrive in NOLA June 9. Our first gathering will be that afternoon, location TBA; 3) Our event will conclude by mid-afternoon on June 10.

We will use the registration fee to cover costs of our Jazz Funeral Band, our Procession Permit, and misc. costs. Any remainder will be given as a gift from the Descendants of “Suzanne” and JB Baudrau II to the *Hasinay/Caddo* Tribal Foundation, in honor of these Native ancestors.

Why is descendancy from Jean Baptiste important to you? For Randall, it hinges on our ancestor's historical significance. For Hobs it's a spiritual connection, distinctly familial/emotional. Whatever your own feeling, we invite you – if you wish – to write a brief letter, prayer or Dedication to Jean Baptiste. Bring it with you. It will be solemnly cast into the Mississippi River during the Ceremony. If you are unable to come, please mail your sealed Dedication to Hobs at the above address. Your words will remain private, but will go to the river. (If possible, add a small check to go into our event-kitty: we will be grateful.)

Tell your children about JB2. Ask for a copy of our Press Release, and see that it is printed in your local newspaper. Bring Jean Baptiste to mind June 7-10, and join us either in spirit or in your good Baudrau-descended body, to honor him and give him the commemorative funeral he was not vouchsafed in life.

See you in New Orleans!
Hobs Allan 434-823-1520 Randall Ladnier 941-925-7157

NOTICE: Some of our older UBGA members have warned that Post-Katrina New Orleans does not have adequate emergency medical or hospital capacity for those of us who have compromised health. Your mobility is also an issue if you plan to walk the Procession. Please take these factors into serious consideration in your planning.

Our Event – a Provisional Outline

NOTICE: Some of our older UBGA members have warned that Post-Katrina New Orleans does not have adequate emergency medical or hospital capacity for those of us who have compromised health. Your mobility is also an issue if you plan to walk the Procession. Please take these factors into serious consideration in your planning.

- A. June 9, 1 or 2 pm: Gathering #1 to occur at hotel or other location To Be Announced – a time to Meet and Greet, perhaps with simple refreshment. We will:

Discuss overview of events

Meet one another

Perhaps listen to short talks by Randall, Hobs, Renee or Barbara

Make plans for supper, or perhaps have a communal supper (not covered by registration fee)

Perhaps have brief Native American ceremony for JB2

Gather Letters/Prayers* written to JB2 by participants

B. June 10

- 1) Assembly #2, at Jackson Square promptly at 10 am.
- 2) Likely route of Procession: Assemble corner of Decatur and St Anne in Jackson Square; move down Decatur to Ursalines, up Ursalines to Rampart; Pause on this corner; move down Rampart to Orleans St.; down Orleans and St Peter back to Jax. Sq.; This will be a solemn but also a joyful event.
- 3) Dress? Probably should include tennis shoes, and the expectation that you are healthy enough to walk. (Our Procession will include in our procession a funeral band playing dirges and jazz.)
We might carry a framed poster of Hobs etching, suspected to be profile of JB2, and a black-draped cardboard box containing our Letters, above*
- 4) At his execution site, Randall to read brief prepared statement describing why we are gathered here... the details of JB2's final days. Hobs or other to read a description of the exact manner in which our ancestor was executed. Perhaps could expect some media to cover this part, and then:
- 5) Ceremony for Repose of the Soul of JB2 - We process directly to the Mississippi River banks, where Randall or Hobs briefly describes how JB2's body was quartered and "thrown on garbage heap, and later into the river." Here we would then deposit our flowers & the box containing our Letters* so that our good wishes and prayers can symbolically rejoin JB2's body and the river.
- 6) Randall speaks briefly about the repercussions of JB2 death
- 7) Possibly - Respond to questions from media
- 8) We Descendants might offer some sort of Hurrah x 3 for JB2, and then disband into our informal groups for afternoon of enjoyment prior to traveling home.

For a map of French Quarter: <http://www.atneworleans.com/body/map-fq.htm>

Dear Annette - Please call & reserve your room, as we are
great to see you there! With love, Hobs Allan .110

Beaudreau

445

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JB Baudrau II Commemoration Group - Program of Events

Friday, June 8 - check in at Provincial Hotel (to reserve: 504-581-4995)

Saturday, June 9

10 am - Option: Guided Tour of Historic New Orleans Collection Museum

Those interested should meet in Hotel Lobby - please be on time

1 pm - Assemble in Condo 162 for Opening of our Gathering

We meet and get to know each other over light refreshment

2 pm - Welcome - Hobs Allan and Randall Ladnier

Native American Dedication for JB Baudrau II - Hobs & Renee

Presentations:

A Wreath for our Ancestor - Renee Gautier Hague

"A Creole Tragedy" - Randall Ladnier

A Profile of Jean Baptiste? - Hobs Allan

Break

Recent Baudrau Research - Renee Gautier Hague

Who was Louis B. de Kerlerec? - Barbara Jean McNamara

Discuss UBGGGA coordination and Other Concerns

Optional - Breakout Group Discussions (eg: "Who Was Susanne?")

Gather Letters & Prayers written for our ancestor

Practice our sendoff cheer for Jean Baptiste

7 pm - meet at _____ Restaurant for supper

Sunday, June 10

9 am - JB Baudrau remembered at Mass for the Deceased - St Louis Cathedral

11:30 am to 1 pm - 18 block Funeral Procession through the French Quarter:

Assemble at corner of Decatur and St Anne in Jackson Square with Storyville
Stompers Jazz Funeral Band and Police escort; Promptly at noon, move down Decatur to
Ursalines, up Ursalines to Rampart; Pause at site of JB Baudrau home; move down
Rampart to Orleans St.; **Pause at sites of Gov. Kerlerlec residence & Baudrau's
prison**; Continue down Orleans and St Peter back to pre-arranged spot on Jackson
Square. Final hymn by our band, and they disassemble.

1 pm - Pause here for 1 hour Commemorative Ceremony:

"Why We Gather Here" - Public Announcement by Randall

Acknowledging the Four Directions for our Indian Ancestor

Option to read of several letters/prayers to JB Baudrau II

2 pm - Move by shortest route directly to Mississippi riverbank:

Pause respectfully here as we consign wreath and letters to river

Sendoff cheers for Jean Baptiste Baudrau II

Dismiss the Procession

If Media interest dictates: members answer media questions

Afternoon - Enjoy new friendships; Stroll French Quarter; Say goodbyes.

P.S. - Ray, Annette probably went
by 5pm.

Hi Renée

I'm sending you three versions - all French, all English, and French/English side-by-side - you never know what use you might have for each

It turned out not to be property descriptions so much as descriptions of how the succession money was distributed - even more boring! Unfortunately, I could not have gotten the few interesting facts out of there (who was literate, and to what degree, the fact that Claude lived in Mobile, etc.) if I hadn't done the whole thing. That's just how these things are, they're so physically and intellectually hard to read that you can't just "skim read" them, at least I can't.

From the word count X \$0.15 it comes to about \$230.00 - I spent at least ten hours on it. But if this is a whole lot more than you wanted to or were able to spend on this I understand perfectly, just send me what you can. At \$0.10/word, the going rate for printed material, it'd be about \$180.00.

Again, my address is

Howard Margot
1239 Fern St.
New Orleans, LA 70118

Thanks, and I really hope you enjoy reading it. If nothing else, it shows how tedious it must have been for our ancestors to have to deal with notaries, clerks and other pompous (and highly-paid) government officials - the more things change ...

Howard

1762	(67386)
Le 2 juillet	Compte et partage de produits des ventes
<i>The 2nd July</i>	<i>Account and partition of the proceeds from the sales</i>
Compte et	de six terrains Et Emplacements provenant
<i>Account and</i>	<i>of six lots of ground and emplacements belonging</i>
Partagede	de la succession de deffunt Jean-Baptiste
<i>Partition of [the]</i>	<i>to the succession of deceased Jean-Baptiste</i>
succession	Baudreau Vendus Judicieusement En Vertu
<i>succession</i>	<i>Baudreau sold at public auction by virtue</i>
des terrains de	de L'ordonnance de Monsieur de Rochemore
<i>of the lots of</i>	<i>of the ordinance of Monsieur de Rochemore</i>
la V ^e . Bodereau	Commissaire Général de la marine ordonnateur
<i>the W^{dow}. Bodereau</i>	<i>Commissioner General of the Navy [King's] intendant</i>
	Et premier Conseiller au Conseil Supérieur de
quittance	<i>and first Councilor on the Superior Council of</i>
	La Province de la Louisiane En datte du sixième
	<i>the Province of Louisiana on the date of the sixth</i>
f. vo. 29	mars dernier -----
	<i>March last,</i>
	fait Entre françois mazurier au nom Et comme
	<i>done amongst François Mazurier in the name of and as</i>
Deserger	ayant Epousé marie-Catherine Baudreau fille
	<i>the spouse of Marie-Catherine Baudreau, daughter</i>
	du d ^t . deffunt Et de Catherine Vinconneau Veuve
	<i>of the said deceased and of Catherine Vinconneau, widow</i>
De Reggia	du d ^t . deffunt Et séparée de biens d'avec le dit
	<i>of the said deceased and separate in property from the said</i>
	deffunt par autorité de justice -----
	<i>deceased by authority of the law,</i>
Ducroa	Jean-Baptiste Baudreau fils majeur au fait de
	<i>Jean-Baptiste Baudreau, major son, by virtue of</i>
	ses droits du d ^t . deff[un]t Baudreau Et de la d ^{le} .
	<i>his rights, of the said deceased Baudreau and of the said</i>
(8207)	Vinconneau -----
	<i>Vinconneau,</i>
	Claude Et marie-Louise Baudreau mineurs
	<i>Claude and Marie-Louise Baudreau, minors,</i>
	Emancipés d'âge procédants sous l'autorité
	<i>emancipated from age [and] proceeding under the authority</i>
	du d ^t . Jean-Baptiste Leur frère Et Leur Curateur
	<i>of the said Jean-Baptiste their brother and their Curator</i>
	aux Causes -----
	<i>under the law,</i>
	tous cy présents à l'Excection [sic] du d ^t . Claude
	<i>all here present with the exception of the said Claude,</i>

Auquel Compte Et Partage il a été présentement
with the which Account and Partition it was presently
 procédé Par devant Nous Jacques delachaise
proceeded before us, Jacques de La Chaise
 Conseiller acesseur au Conseil Supérieur de cette
Councilor assessor on the Superior Council of this
 Province Commissaire Nommé En cette Partie
Province, Arbiter named in this case,
 Présence de Monsieur De la Lande aussy Con^{er}.
[in the] presence of Monsieur de La Lande, also Councilor
 acesseur au d^t. Conseil y faisant fonction de
assessor on the said Council, there also the acting
 Procureur Général du Roy Et Par devant
Procurer General for the King, and before

(67387)

Le Notaire Royal de la d^{te}. Province Résident
the Royal Notary of the said Province residing
 En cette Ville de la N^{lle}. orléans présence
in this city of New Orleans, [in the] presence
 des témoins soussignés Et Pour parvenir
of the undersigned witnesses. And in order to effect
 au présent partage il a été Etably le montant
the present partition, there has been established the addition
 du produit de la vente des dits terrains
of the proceeds from the sales of the said lots of ground
 ainsy qu'il En suit -----
as follows:

Premièrement le premier procès Verbal de Vente
Firstly, the first procès verbal of the sale
 de deux terrains Et une mauvaise Cabanne adjudés
of two lots and a cabin in poor condition, auctioned
 au S^r. François Broutin Le Vingt-deux mars
to Sir François Broutin the twenty-second of March
 dernier Est de la somme de Douze mille #
past, is for the sum of twelve thousand
 deux cents cinquante Livres Cy ---- 12250 - "
two hundred fifty pounds, thus:
 Celluy de deux autres terrains y
The procès verbal of two other lots of ground thereto
 attenant sur lesquels il n'y a
contiguous, on the which there are not
 point de Bâtimens, du d^t. jour
any buildings, auctioned the same day,

Est de la somme de onze mille
is for the sum of eleven thousand
Cinq Cents [cin]quante Livres Cy ---- 11550 - "
five hundred fifty pounds, thus:

Celuy de deux autres terrains aussy
The procès verbal of two other lots of ground also
y attenants faisant l'Encoigneur
contiguous thereto, forming the corner
des Rues Bourgogne Et S^{te}. Ursule
of the streets Burgundy and Ursulines,
adjudés au dⁱ. Sr. Broutin suivant
auctioned to the said Sir Broutin according to
le procès verbal du dⁱ. jour Est de
the procès verbal of the same day, is for
La somme de treize mille Livres
the sum of thirteen thousand pounds,
Cy ----- 13000 - "

thus:

Total du Produit des dittes
Total from the proceeds of the said
Ventes Trente-Six mille
sales, thirty-six thousand
huit Cents Livres Cy ----- 36800 - "
eight hundred pounds, thus:

(67388) Cy Contre
from above

36800 - "

Sur Laquelle Somme [et dette?] Est à
From the which sum [and debt?] must be
Prélever avant partage une Somme
subtracted before partition a sum
de trois mille Livres dues à la d^{ie}. Vinconneau
of three thousand pounds due to the said Vinconneau
par fait [de] Son mary Et portée En son
by deed of her husband and stated in her
Contrat de mariage dont les dits
marriage contract, of the which [deed] the said
Co-apartageants déclarent avoir Conaissance
co-partitioners declare having knowledge,
Cy ----- 3000 - "

thus:

Celle de Cent quatre-vingt
That [sum] of one hundred eighty-

deux Livres due[s] au nommé
two pounds due to the individual named
 Brazelier suivant le billet du d^t.
Brazelier according to the I.O.U. of the said
 deffunt du 9^{me}. x^{bre}. 1756 Cy ----- 182 - "
deceased of the 9th December 1756, thus:
 Celle de Cinquante-cinq Livres
That [sum] of fifty-five pounds
 due au N^e. Jean Picar[d] suivant
due to the individual named Jean Picard according to
 Le billet du d^t. deffunt du 21 Juillet
the I.O.U. of the said deceased of the 21st July
 1752 Cy ----- 55 - "
1752, thus:
 Celle de soixante-dix Livres
That [sum] of seventy pounds
 payée par Le S^r. mazurier au S^r.
paid by Sir Mazurier to the Sir
 [Desborde?] pour Ecritures Cy ---- 70 - " } 4637 - "
[Desborde?] for paperwork, thus:
 Celle de quatre Cent Livres que
That [sum] of four hundred pounds that
 Les d^{ts}. Co-apartageants ont alloué
the said co-partitioners have allocated
 pour son Voyage de La mobille En
for his voyage from Mobile to
 Cette Ville qu'il a fait à leur Solicitation
this city, which he made at their behest,
 Et pour les paines Et soins qu'il
and for the pains and cares which he
 S'est donné p^r. Cette affaire Cy --- 400 - "
undertook for this affair, thus:
 Celle de Neuf Cents Vingt
That [sum] of nine hundred twenty
 Livres allouées au Greffier pour
pounds allocated to the Clerk of Court for
 Le Recouvrement des d^{ts}. fonds Et
the recovery of the said funds and [for the]
 Garde d'iceux Cy ----- 920 - "
safekeeping thereof, thus:
 Celle de Soixante Livres au No^{re}.
That [sum] of sixty pounds to the Notary
 Pour le Coust des présentes Et
for the cost of the present documents and
 Expéd^{ons}. par duplication Cy ----- 60 - "
[their] distribution as copies. 32113 - "

(67389)

L'autre part

#

32113 - "

Carried over

Reste donnée à Partager Entre les
[The] remainder given to partition among the
quatre héritiers Enfants La somme
four inheriting children, the sum
de trente deux mille Cent treize livres
of thirty-two thousand one hundred thirteen pounds,
Ce qui fait pour La Part revenant
which makes for the part coming
au s^r. Mazurier En Sa qualité Celle
to Sir Mazurier, in his capacity [as husband], that [sum]
de huit mille vingt-huit Livres #
of eight thousand twenty-eight pounds
Cinq Sols Cy ----- 8028 - 5}
five shillings, thus:

Pareille somme à Jean-B^{te}. Cy- 8028 - 5 } 16056 - 10
[A] like sum to Jean-Baptiste, thus:

s

Et Pareille somme de 16056 - 10 aux
And [a] like sum of 16056 - 10 to the
deux mineurs -----

two minors

sur quoy Est à prélever 130 - " pour
from the which [sum] must be subtracted 130 - " for
Les frais faits pour l'Election du tuteur
the fees incurred for the election of a Guardian
Et Emancipation Suivant Ces Etats
and [for the] emancipation following those proceedings'
arrêtés ----- 130 - "

judgement: 15926 - 10

Dont la moitié revenant à Claude

Of which the half coming to Claude

Est de ----- 7963 - 5}

is [in the amount of]:

Et à marie-Louise ----- 7963 - 5 } 15926 - 10

and to Marie-Louise:

fait Et arrêté à La Nouvelle 32113 - "

Done and judged in New

Orléans Le dix-sept Avril mil sept Cent

Orleans, the 17th of April, [in the year] One thousand seven
hundred

Soixante-deux
[and] sixty-two.

delalande

Et à L'instant sont Comparus Le s^r. mazurier
And at that moment appeared the Sir Mazurier
En sa qualité Et La d^{te}. Vinconneau Veuve
in his capacity [as husband] and the said Vinconneau Widow
Beaudreau Lesquels après avoir pris à
Beaudreau who, after having had
Lecture Et Communication du Compte Et Partage
Reading and Communication of the Account and Partition

(67390)

Cy-Contre Et des autres parts ils L'ont
herein above and carried over, they [sic] have the same
aprouvé Et Confirmé En tout son Contenu
approved and confirmed in its entirety,
Et ont reconnu Et Confessé avoir Ce Jourd'huy
and have recognized and confessed having this day
Reçu Comptant des mains du Greffier
received in cash from the hands of the Clerk of Court,
La [somme] sçavoir Le d^t. s^r. mazurier La somme de
the sum, to wit, the said Sir Mazurier the sum of
huit mille quatre Cents quatre-vingts huit
eight thousand four hundred eighty-eight
Livres Cinq Sols tant pour la partie à luy
pounds five shillings, both for the portion coming
Revenant par le sus-d^t. Compte que pour
to him from the above-said Account and for
Ce qui Luy a été alloüé pour ses peines soins
that which has been allocated to him for his pains, cares
Et Ecritures dont il tient quitte Et déchargé
and paperwork, of which [sum] he holds quits and discharged
Le d^t. Greffier qui En demeure Bien Et
the said Clerk of Court, who of this [sum] remains well and
Vablement déchargé Et La d^{te}. Vinconneau
validly discharged; and the said Vinconneau
Celle de trois mille Livres pour autant qui
that [sum] of tree thousand pounds for inasmuch as it
Est porté au d^t. Compte dont pareillement
is stated in the said Account, of which [sum] likewise

Le Greffier demeure Bien Et Valablement
the Clerk of Court remains well and validly
 déchargé Promettant &^{ra}. obligant &^{ra}.
discharged, promising etc. obliging etc.
 Chacun En droit 1^{er}. Solidairement Renon^t. &^{ra}.
each by [his/her] basic right, in solidarity renouncing etc.
 fait Et passé à La N^{lle}. orléans En L'Etude
Done and passed in New Orleans in the Notary's office
 Les sus-d^{ts}. jour mois Et an présence de mon d^t.
the above-said day, month and year and in the presence of my said
 Comm^{re}. Et Procureur Général Et des s^{rs}.
Commissioner and Procurer General and of the Sirs
 fusellier de la Claire Et marin Barry témoins
Fusellier de La Claire and Marin Barry, witnesses
 y demeurant Et a La d^{te}. Vinconneau déclaré
here residing, and the said Vinconneau has declared
 ne Sçavoir Ecrire ny Signer de Ce Enquis
not knowing how to read or sign, enquiry was made of this
 suivant L'ord^{ce}.
according to the ordinance.

Fusellier De la Claire

Maturier

delalande

Et le dix-neufième du d^t. mois Et an du matin sont
And the nineteenth of the said month and year, in the morning, did
 Comparus Jean-Baptiste Beaudreau Et marie
appear Jean-Baptiste Beaudreau and Marie

(67391)

Beaudreau mineure Emancipé[e] d'âge author[isée]
Beaudreau, minor, emancipated from age, authorized
 à L'Effet des présentes par son d^t. frère Et Curateur
to the effect of these documents by her said brother and Curator
 aux Causes Lesquels pour avoir Vu Et Examiné
under the law, who, for having seen and examined
 Le Compte Et Partage Cy-devant Et des autres
the Account and Partition hereinabove and carried
 parts ils ont déclaré qu'ils L'approuvent
over, they [sic] have declared that they approve,
 Confirment Et Ratifient En tout son Contenu
confirm and ratify it in its entirety,

Et Veulent Et Entendent qu'il soit homologué
and desire and intend that it be recognized
 Et Connfirmé En Justice Et Reconnaissent Et
and confirmed in the courts, and recognize and
 Confessent avoir Reçu Ce jourd'huy Comptant
confess having received this day in cash
 des mains du Greffier Sçavoir Le d^t. Jean-B^{te}.
from the hands of the Clerk of Court, to wit, the said Jean-Baptiste
 La somme de huit mille vingt-huit Livres
the sum of eight thousand twenty-eight pounds
 Cinq Sols pour la part et portion à luy
five shillings for the part and portion coming
 Revenante ainsy qu'il Est porté au sus-dit
to him, as it is stated in the above-said
 Compte Et La d^{te}. Marie-Louise Celle de
Account, and the said Marie-Louise that [sum] of
 sept mille neuf Cents Soixante-trois Livres
seven thousand nine hundred sixty-three pounds
 Cinq Sols dont ils tiennent quittent Et
five shillings, of which they hold, quit and
 déchargent Le d^t. Greffier Et promettent
discharge the said Clerk of Court, and promise
 Et s'obligent Le faire tenir quitte Et déchargé
and oblige themselves to have him held quits and discharged
 Envers Et Contre tous [qu'] il appartiendra, Promet&
over and against whomsoever it may concern, promising etc.
 oblig& Renon& fait Et passé à la N^{lle}. orléans
obliging etc. renouncing etc. Done and passed in New Orleans
 En L'Etude Les sus-d^{ts}. jour mois Et an En présence
in the Notary's office the above-said day, month and year and in
the presence
 Et du Consentement de M^{rs}. De la chaise et
and by the consent of Messrs. de La Chaise and
 De la Lande Et aussy En présence des S^{rs}. Gabriel
de La Lande and also in the presence of the Sirs Gabriel
 fusellier de la Claire Et marin Barry témoins
Fusellier de La Claire and Marin Barry, witnesses
 y demeurant Et a le d^t. Jean-B^{te}. déclaré
here residing, and the said Jean-Baptiste has declared
 ne Sçavoir Ecrire ny Signer de Ce Enquis
not knowing how to read or sign, enquiry was made of this

Suivant L'ord^{ce}.
according to the ordinance.

Bary

louis[e] baudreau

Aujourd'huy deuxième jour du mois de juillet mil sept
Today, second day of the month of July One thousand seven

(67392)

cent soixante-deux, par devant le Notaire Royal de
hundred sixty-two, before the Royal Notary of
la Province de la Louisianne résident à la N^{lle}. orléans
the Province of Louisiana, residing in New Orleans,
est Comparu Claude Baudreau assisté et autorisé
did appear Claude Baudreau assisted and authorized
de Jean-Baptiste son frère et son curateur, lequel
by Jean-Baptiste, his brother and his Curator,
en présence et du consentement de Monsieur
in the presence and by the consent of Monsieur
De la Lande Conseiller au Conseil Supérieur de cette
de La Lande, Councilor on the Superior Council of this
Province y faisant fonction de procureur général
Province, there also the acting Procurer General
du Roy, a reconnu et confirmé avoir reçu ce jourd'hui
for the King, has recognized and confirmed having received this
day
comptant et en nos présences des mains du Greffier la
in cash and in our presence from the hands of the Clerk of Court
the
somme de Sept mille neuf cent soixante-trois livres
sum of seven thousand nine hundred sixty-three pounds
cinq sols pour la part et portion à lui revenant
five shillings for the part and portion coming to him
aux comptes et partages ci-devant et d'autres parts,
through the Accounts and Partitions hereinabove and carried over,
de laquelle dite somme de Sept mille neuf cent soixante-
of which said sum of seven thousand nine hundred sixty-
trois livres cinq sols il tient quitte et déchargé le dit
three pounds five shillings he holds quits and discharged the said
Greffier et promet le faire tenir quitte et déchargé
Clerk of Court, and promises to have him held quits and
discharged
envers et contre tous qu'il appartiendra, promettant,
over and against whomsoever it may concern, promising

obligeant, renonçant &^{ra}. fait et passé à la N^{lle}. orléans
obliging, renouncing etc. Done and passed in New Orleans
en l'Etude les sus-dit[s] jour, mois et an, présence des
in the Notary's office the above-said day, month and year, in the
presence of the

Sieurs Marin Barry et Pierre chiron témoins y demeurant
Sirs Marin Barry and Pierre Chiron, witnesses here residing
qui ont signé, hors le dit Jean-Baptiste Baudrau qui a
who have signed, except the said Jean-Baptiste Baudrau, who has
déclaré ne Sçavoir Ecrire ni Signer de ce enquis suivant
declared not knowing how to read or sign, enquiry was made of
this according to

l'ordonnance
the ordinance.

Claude Baudrau

delalande

Barry

Chiron

Brouatin no^{re}.

1762

Le 2 juillet
Compte et
partage de
succession
des terrains de
la V^e. Bodereau

quittance
f. vo. 29

Devergés

De Reggio

Ducros

(8207)

(67386)

Compte et partage de produits des ventes
de six terrains Et Emplacements provenant
de la succession de deffunt Jean-Baptiste
Baudreau Vendus Judicieusement En Vertu
de L'ordonnance de Monsieur de Rochemore.
Commissaire Général de la marine ordonnateur
Et premier Conseiller au Conseil Supérieur de
La Province de la Louisiane En datte du sixième
mars dernier -----
fait Entre françois mazurier au nom Et comme
ayant Epousé marie-Catherine Baudreau fille
du d^t. deffunt Et de Catherine Vinconneau Veuve
du d^t. deffunt Et séparée de biens d'avec le dit
deffunt par autorité de justice -----
Jean-Baptiste Baudreau fils majeur au fait de
ses droits du d^t. deff[un]t Baudreau Et de la d^{te}.
Vinconneau -----
Claude Et marie-Louise Baudreau mineurs
Emancipés d'âge procédants sous l'autorité
du d^t. Jean-Baptiste Leur frère Et Leur Curateur
aux Causes -----
tous cy présents à l'Excection [sic] du d^t. Claude
Auquel Compte Et Partage il a été présentement
procédé Par devant Nous Jacques delachaise
Conseiller acesseur au Conseil Supérieur de cette
Province Commissaire Nommé En cette Partie
Présence de Monsieur De la Lande aussy Con^{sr}.
acesseur au d^t. Conseil y faisant fonction de
Procureur Général du Roy Et Par devant

(67387)

Le Notaire Royal de la d^{te}. Province Résident
En cette Ville de la N^{lle}. orléans présence
des témoins soussignés Et Pour parvenir
au présent partage il a été Etably le montant
du produit de la vente des dits terrains
ainsy qu'il En suit -----

Premièrement le premier procès Verbal de Vente
de deux terrains Et une mauvaise Cabanne adjudés
au S^r. François Broutin Le Vingt-deux mars
dernier Est de la somme de Douze mille #
deux cents cinquante Livres Cy ---- 12250 - "

Celluy de deux autres terrains y
attenant sur lesquels il n'y a
point de Bâtimens, du d^t. jour
Est de la somme de onze mille
Cinq Cents [cin]quante Livres Cy ---- 11550 - "

Celuy de deux autres terrains aussy
y attenans faisant l'Encoigneur
des Rues Bourgogne Et S^{te}. Ursule
adjudés au d^t. Sr. Broutin suivant
le procès verbal du d^t. jour Est de
La somme de treize mille Livres
Cy ----- 13000 - "

Total du Produit des dites
Ventes Trente-Six mille
huit Cents Livres Cy ----- 36800 - "

(67388) Cy Contre

36800 - "

Sur Laquelle Somme [et dette?] Est à
Prélever avant partage une Somme
de trois mille Livres dues à la d^{te}. Vinconneau
par fait [de] Son mary Et portée En son
Contrat de mariage dont les dits
Co-apartageants déclarent avoir Conaissance
Cy ----- 3000 - "

Celle de Cent quatre-vingt
deux Livres due[s] au nommé
Brazelier suivant le billet du d^t.
deffunt du 9^{me}. x^{bre}. 1756 Cy ----- 182 - "

Celle de Cinquante-cinq Livres
due au N^e. Jean Picar[d] suivant
Le billet du d^t. deffunt du 21 Juillet
1752 Cy ----- 55 - "

Celle de soixante-dix Livres
payée par Le S^r. mazurier au S^r.
[Desborde?] pour Ecritures Cy ---- 70 - " } 4637 - "

Celle de quatre Cent Livres que
Les d^{ts}. Co-apartageants ont alloué
pour son Voyage de La mobille En
Cette Ville qu'il a fait à leur Sollicitation
Et pour les pains Et soins qu'il
S'est donné p^r. Cette affaire Cy --- 400 - "

Celle de Neuf Cents Vingt
Livres allouées au Greffier pour
Le Recouvrement des d^{ts}. fonds Et
Garde d'iceux Cy ----- 920 - "

Celle de Soixante Livres au No^{re}.
Pour le Coust des présentes Et
Expéd^{ons}. par duplication Cy ----- 60 - "

32113 - "

(67389)	#
L'autre part	<u>32113 - "</u>
Reste donnée à Partager Entre les	
quatre héritiers Enfants La somme	
de trente deux mille Cent treize livres	
Ce qui fait pour La Part revenant	
au s ^r . Mazurier En Sa qualité Celle	
de huit mille vingt-huit Livres #	
Cinq Sols Cy -----	8028 - 5 }
Pareille somme à Jean-B ^{te} . Cy- <u>8028 - 5</u> }	16056 - 10
	# s
Et Pareille somme de	16056 - 10 aux
deux mineurs -----	
sur quoy Est à prélever	130 - " pour
Les frais faits pour l'Election du tuteur	
Et Emancipation Suivant Ces Etats	
arrêtés -----	130 - "
	<u>15926 - 10</u>
Dont la moitié revenant à Claude	
Est de -----	7963 - 5 }
Et à marie-Louise -----	<u>7963 - 5</u> }
	<u>15926 - 10</u>
fait Et arrêté à La Nouvelle	<u>32113 - "</u>
Orléans Le dix-sept Avril mil sept Cent	
Soixante-deux	
	delalande

Et à L'instant sont Comparus Le s^r. mazurier
 En sa qualité Et La d^{te}. Vinconneau Veuve
 Beaudreau Lesquels après avoir pris à
 Lecture Et Communication du Compte Et Partage